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[Speaker 3] (0:00 - 0:03)

Rob has to go out and scratch the wood, don't he?

[Speaker 1] (0:07 - 0:22)

He's like we are. Only not nearly so bound. He's far freer.

He never worries about making a living. But he's in the physical realm, too. He's in the slowest, densest realm there is.

[Speaker 3] (0:24 - 0:25)

The hardest one, hand-to-mouth.

[Speaker 1] (0:28 - 0:45)

I'm making a point here of why don't we go all the way and have things happen instantaneously, have a constant state of joy but never in sorrow. Why don't we do this?

[Speaker 3] (0:47 - 1:03)

In my case, I've got a family that's... I can go so far myself and I can't... I'm not going to go to the point of leaving my family and pursuing this life solitarily on my own.

[Speaker 1] (1:03 - 1:11)

No one ever said you had to. In our company, did they?

[Speaker 3] (1:15 - 1:17)

But you asked why, and I'm sure...

[Speaker 1] (1:17 - 1:25)

So you assume that in order to do it I have to leave my family. That's not true. You can do it right where you are.

[Speaker 3] (1:31 - 1:35)

Well, that's aversion and so on.

[Speaker 1] (1:35 - 2:45)

Now, I'm trying to bring these points out because if you see them, the chances are you'll let go of these obstacles that you're setting up for yourself. You'll do it someday. You're

trying to do it.

You know, every actor always trying to get things done more easily, better, more of it, and so forth. But you've got to see your not wanting it before you'll let go of your not wanting it. This is the point I'm trying to make.

If we did not not want it, it would very quickly be. But we're holding on to not wanting it all the time. And that's why we're not getting it.

Does that make sense? We're holding on to the not wanting of it, of this perfect way of living.

[Speaker 3] (2:50 - 2:52)

By seeing positive things.

[Speaker 1] (2:53 - 4:15)

By seeing limitations. By seeing that we are limited, and therefore cannot have things instantaneously. Even a little worm, they cut it in half.

I suppose there's glow worms. Cut it in half and it glows the part of the body that you cut away from it. You know, we all have to learn how to do that before we gain our immortality.

We have to learn to be free from this body before we are not compelled to come back in a body through the womb, through nine months incubation, and then starting off as a totally helpless infant. Here's a prime example of probably the grossest stupidity in this universe. For an infant who is basically unlimited to be that incapacitated, how silly can we get?

But we do it again and again and again. And if you remember back to your first days of life, you'll find it extremely uncomfortable.

[Speaker 5] (4:18 - 4:19)

It's amazing.

[Speaker 1] (4:19 - 13:15)

Oh yeah. You can't get up. You're totally unfree.

And we've all done it this lifetime. We've made ourselves totally incapable of doing almost anything except when food's put in our mouth, we take it. So what I'm saying is face these things, confront these things, and maybe you'll let go of them and go all the way.

And you'll do it very quickly because you're unlimited right now. You're assuming all these limitations. You see, I guess the thing I'm trying to get into you is the desire to go all the way because our growth is directly proportional to our desire for it.

If we desired to be unlimited as much as we desire to be limited in the world, we'd get it very quickly. The desire to be in the world is very intense. I don't know what I brought out in this group, but I've said that if you want to find out how attached you are to this body, how would you feel about throwing it in front of an automobile?

Then you'll discover how much you think you are this body. But you've got to confront these things. You've got to look at them.

If you hold these things and you don't look at it, you'll never see it. I'm trying to help you pry loose these bondages and limitations that are so extreme. As much as you've heard the entire way, and my gosh, you've heard it a thousand times, you persist in being a very limited physical body only because you don't confront this fact that you consider yourself a limited physical body.

So if I can get you to see this, if I can get you to go to work and dig it out, when you don't see it, it's subconscious, dig it out of your subconscious, look at it, you'll let it go, you'll remove the obstacle, or the obstacles to going all the way. Unfortunately, most of us use adversity to prod us to move forward. You're going to have it soon.

Well, maybe it'll be a godsend. Maybe we'll do it then. What you see out there in the world just gets more and more and more so.

Look backwards, you'll see, since the last war, life is getting more difficult, more tenuous, more miserable. The world never had so much as it has now. We've got everything in this country.

And we were never so unhappy, right? We get less happy as the years go by. This will keep on going until we rip ourselves apart.

I'm taking the world as a unit right now. In this process, you might be able to use it to force yourself, to confront yourself, to see that you're trying to hold on to this precious, awful body, which is the extremist limitation you've ever assumed. I guess that's the reason why we arrange these things that are about to come about.

I guess it takes a head-on collision to wake us up. But when it comes, you can use it. However, what I'm suggesting is do it now.

And when the collision comes, you'll laugh. You'll laugh all the time. When you let go of the bondages, you can't be unhappy.

You can only be extremely happy all the time. The only thing that causes unhappiness is

a limitation. So dig out these reasons.

Pull them out of the subconscious and confront it. I want to be this body. I think I'm this body, and this body is great.

And then when you confront it, then you're able to do something about it. Until then, you're on automatic, and you can't change the automatic pilot. You can use some of the suggestions I mentioned before.

Become desireless. Work at it until you achieve it. You achieve that, and you'll discover that you're totally free.

But again, basically, the reason why we don't make it is because we hold on to these limitations, to these bondages, to this body as being me. The only difference before and after is when you look through your body after, you no more see yourself as one body. You'll see yourself as every body, every atom.

And you go a step beyond that, you'll see that you're not any body. You were never limited, that you never moved, that you were always omnipresent. How can you move?

That the play of bodies was just an imagination, an illusion. And after that, you move in the world, but you don't get caught up in thinking you're a body. You know the substance of the world as being just a dream.

Then you'll see the Vietnam War just as much a war as the moving pictures of wars are, the stories that they make up. They have them on the TV every day, they have war stories. Those war stories on TV are exactly as real as the Vietnam War is real.

And the Vietnam War will bother you as much as a moving picture of a war would bother you. This is the before and after picture I'm trying to give you. You'll let your body run its course.

I'm trying to give you a little bait by saying don't worry, you're not going to lose the body anyhow after your realization. It'll go exactly as long as you predetermined it to go. It'll go through exactly the same things it would have gone through had you not gotten realization.

What your body's going to go through, it will go through anyway. So that should never be a deterrent in getting realization. When you know that, it isn't.

[Speaker 3] (13:20 - 13:32)

We don't need any visual activity of some visitors, some intellectual class or whatever. This is really a diversion.

[Speaker 1] (13:32 - 14:04)

Right, that's a bondage. Good and bad you have to see as being equally in the illusion. It's a dream.

If you do good, you have a good dream. If you do bad, you have a bad dream. Now you can't have one without the other.

If there's good, there must be bad. If there's bad, there must be good.

[Speaker 3] (14:06 - 14:08)

You mean that the mind equates that?

[Speaker 1] (14:10 - 15:16)

No, one goes with the other. It's like attachment and aversion. Just the other side of the coin.

Just one coin. Attachment is holding on to, I say, something this way. Aversion is holding it that way.

Good is part of the dream illusion I like. Bad is part of the dream illusion I don't like. But they're both one and the same thing.

They both have to... You can't have good without bad. All words are necessarily relative.

One relates to the other. If everything was all good all the time, there'd be no such thing as goodness. You couldn't understand it.

You have to have badness to know what goodness is. You've got to have a bad stake in order to appreciate a good stake. If you're born into good stakes and had good stakes all your life, you wouldn't know what a good stake is.

There wouldn't be any such a thing as a good stake. You've got to have a bad stake to know what a good stake is.

[Speaker 3] (15:20 - 15:22)

I don't have a bad stake.

[Speaker 1] (15:24 - 15:27)

But you see what goodness is now, don't you, Harry?

[Speaker 3] (15:29 - 15:49)

Yes. Now, if I were to say this, you'd say, well, now there really is none because, you know, it's just the way you would think of it. I prefer to be...

I mean, I think I've pretty well been able to see through that goodness isn't bad, it's positive, you know, polarity.

[Speaker 1] (15:52 - 15:54)

If you're having a dream...

[Speaker 3] (15:54 - 15:56)

Let go and let be, really.

[Speaker 1] (15:58 - 16:08)

Now, what is the part of you that is this ultimate stake? If you're always that, you're that right now, right? Now, what part of you is unlimited?

[Speaker 3] (16:10 - 16:10)

My being.

[Speaker 1] (16:11 - 16:55)

Right, that's it. Hold it. That's it, my being.

Your beingness is the unlimited part of you. Now, the limited part is trying to be something. All form is necessarily limited.

Trying to be a form, a body, causes us to be limited bodies. So if you're choosing to be, don't choose to be a body, choose to be all bodies. Then choose to be every atom.

And then you're a hairline away from seeing that your real state is only beingness.

[Speaker 3] (16:59 - 17:04)

Well, I know it's the realization, let's say.

[Speaker 1] (17:04 - 17:09)

Yeah, but why doesn't everybody become unlimited? With a mere thinking, you can have anything.

[Speaker 3] (17:11 - 17:14)

You see, that seems very contradictory, when I say that.

[Speaker 1] (17:14 - 17:15)

Why?

[Speaker 3] (17:15 - 17:27)

You're saying, being desirous and so on, and then you turn around and say, if you are desirous, you can have everything. It seems like you're baiting us to get out there to have everything, and really... Right.

You want us to have nothing.

[Speaker 1] (17:29 - 17:32)

No, I want you to have the all. No, I want you to be the all.

[Speaker 3] (17:33 - 17:37)

This thing evaporates, it's like a mirage.

[Speaker 1] (17:37 - 17:37)

No, you're evaporating.

[Speaker 3] (17:38 - 17:44)

You think you're going to have everything, but when you achieve this state, you have everything and you don't want anything.

[Speaker 1] (17:44 - 17:46)

These are your words, not mine.

[Speaker 3] (17:51 - 17:53)

I'm not working for that anyway.

[Speaker 1] (17:53 - 17:59)

You become the all. You become every atom, as I said before.

[Speaker 3] (17:59 - 18:04)

But it isn't... You can't... We're sitting here...

[Speaker 1] (18:04 - 18:05)

Right now...

[Speaker 3] (18:05 - 18:17)

We're sitting here taking worldly values, in other words, of having things, and we're just sitting here, we would do this, equating having everything, you know...

[Speaker 1] (18:17 - 18:53)

Yeah, I'm talking about it. You've got one body now. You can have an infinite number of bodies.

I'm talking what you call a worldly sense. By becoming more and more and more, you become less and less limited, and then when you see that you are every atom in the universe, then it's just a tiny step to the ultimate. So I'm suggesting you take on more.

Be a millionaire, be a billionaire, be a trillionaire, and go on and on and delimit yourself.

[Speaker 3] (18:55 - 19:07)

You've just got them saying that the world, the United States today, is more affluent and prosperous than it ever has been, and yet the greatest unhappiness. So this really isn't the way to go, is it?

[Speaker 1] (19:08 - 21:21)

Well, it's not what you have, it's your attachment or non-attachment to it that determines your happiness. People have things, and because of attachment, they're miserable. We were far happier in the twenties as a country than we are today.

Even in the thirties, we were happier. And you can check this out by the songs that we had in the thirties. So it's not whether you have or whether you don't have, it's your attachment or non-attachment to what you have or don't have that determines your happiness.

Well, it's true, I'm trying to bait you into taking the all, to take it with ease, to take it without struggle, to take it when merely thinking of it. If you wonder why I don't do it, it's because of you people. It would be an affront to you if I lived that way in front of your eyes.

I had it when I was living alone up in Sedona. I had it when people started coming in, and I had to keep letting go of it, letting go of it, letting go of it until this past year I've let go of the major, major part of it. I'm just almost as human as anyone else now, the way I live.

Got involved in business, got involved in everything. So it's not to affront you people. If you saw me doing things instantaneously, you'd resent it.

Whether you think you wouldn't doesn't change it. I know you would, I've been through it. The only people who can accept these things are those who themselves do it.

Those who don't do it resent the other one doing it, subconsciously if not consciously. Can I bait you anymore? But this is true, everything I say.

[Speaker 3] (21:21 - 21:23)

What do you say? What do you want us to do?

[Speaker 1] (21:23 - 21:24)

Go all the way.

[Speaker 3] (21:25 - 21:26)

In the world?

[Speaker 1] (21:27 - 21:32)

To full realization? No. That's the bait part.

[Speaker 5] (21:34 - 21:35)

That's the carrot part.

[Speaker 1] (21:36 - 21:49)

Play the game of getting things without money, of having anything and everything you want. Take all you want, take the best, and then move on.

[Speaker 3] (21:51 - 22:01)

Relatively speaking, from Ohio, things are just about like you say.

[Speaker 1] (22:03 - 22:49)

You started this process now. I know you're living far better, with much more happiness than when I first met you. You've used it.

But now I'm saying, go all the way. You'll still be here. You can still do the exact same things you're doing.

The only difference will be you'll be totally free. You'll have a joy and peace that's imperturbable. You will have accomplished what you're trying to accomplish to what you're doing now, and not accomplishing.

And the thing is called mainly happiness.

[Speaker 4] (22:49 - 23:06)

In other words, if I could get desirelessness... In other words, my hang-up is meditation. I can't quite get my mind to meditate.

[Speaker 1] (23:06 - 23:13)

That's not your hang-up. The hang-up is you've got desire. That's a better one.

Get rid of desires and you'll be there.

[Speaker 4] (23:15 - 23:16)

You don't have to meditate?

[Speaker 1] (23:17 - 23:17)

No.

[Speaker 4] (23:19 - 23:25)

I've asked who I am for so long that I'm fond of knowing who I am and the first time I asked it.

[Speaker 1] (23:26 - 24:32)

Get rid of desires. Completely rid of desires and you're totally free. Then you'll see yourself as every atom in the universe.

And the slightest thought you put in your mind instantaneously comes about. Don't you see a desire saying, I don't have something and making it so. A desire is a very negative thing.

Now when you're desireless, if you choose to enjoy something, you enjoy it a thousand times more than you did before when you had a desire for it. Because you're free. You enjoy with freedom.

Whereas before you were enjoying with a feeling of lack. Does that make sense?

[Speaker 3] (24:34 - 24:47)

Right. Everything's right here. This is where omnipresence is.

Everything. It's this realization that truly it's so. This is it.

There's no other center other than right here.

[Speaker 1] (24:48 - 24:50)

An I. It's the I that I am.

[Speaker 3] (24:51 - 24:52)

There's the I in everybody.

[Speaker 1] (24:52 - 24:57)

And the thing that pulls you away from it is desire. Something other than I.

[Speaker 3] (24:58 - 25:06)

Desire or I'd like to say problems. It seems like that's the opposite of desire. Yeah, but that's...

[Speaker 1] (25:06 - 25:57)

Aversion. But that thing within us is what I like to call heaven within us. And it's not within us.

It is us. It is I. It's not within.

It's not without. It just is. That's all.

It just is. And you can't say anything more about it unless you want to limit it. Anything you say about within or without limits it.

Can't you see that? It just is. Period.

And you can't say anything more about it. And it is the greatest, the most terrific experience you can ever experience. And now why don't you make that all the time?

[Speaker 3] (26:03 - 26:23)

I... Frank mentioned about meditation. Well...

When you're, you know... I don't meditate per se. But yet, you know, I always wonder, well, you know, what's the truth?

What's behind this?

[Speaker 1] (26:23 - 26:24)

Don't meditate.

[Speaker 3] (26:24 - 26:34)

This, you know... There's always this consciousness of this thing that, you know, and I really do let go and let this thing direct me.

[Speaker 1] (26:34 - 26:53)

See, meditation is fine for beginners. But you people are way beyond beginners. Meditation is just getting quiet.

Much greater than that is seeking your beingness. Seeking is way beyond meditation.

[Speaker 4] (26:53 - 26:59)

Oh, I think we do that all the time, don't we? I mean, isn't that just constant?

[Speaker 1] (27:00 - 1:32:08)

Well, you're constantly seeking the world, as came out before. If you were constantly seeking yourself, you'd find it in a maximum of weeks. It couldn't take more than weeks.

If you were seeking your sex, it would take you how long to find it? And that's how long it's going to take you to find you. You're doing it like that.

But I know you can do it in a matter of weeks. If you keep looking for you, and only keep looking for you in weeks, you'll discover you. And when you do, it's like that.

It's instant. Now, the reason why you don't discover you is you hold you back here and you're looking out there for it, and here it is. You're saying, I can't find it.

But the moment you do that, it's instant. The moment you look at you, you'll see. You'll see you.

But you're every moment looking at other than you. You're looking at the illusion out there. You're looking at the body, and you're saying, I, the infinite being, am this body.

And you're saying that every moment, except when you go to sleep. And sometimes you say, I, the infinite being, am a dream body. And then you'll play act of life in the night dream state.

But you're every moment saying, I am a body. See, this is the thing you've got to get to see. Now, what Harry described before was an experience of not being the body, of just being.

When he felt fulfilled, that total satiation, he was just being. He wasn't being a body. If he thought he was being a body, he couldn't feel that goodness of it, the greatness of it.

So examine these things, Francis. Look at it, and you'll see that you're every moment chasing after the world, thinking you're a body that must be pampered and taken care of. And the Bible says, take no thought for the body.

That's what it means. So the thing to do, like Harry did, experience it, make it more and more until it's only. You won't disappear.

Then you have a choice. You can take things instantly or like other people are taking them. And it doesn't matter to you which way you take them.

It's all the same. You achieve that state of sameness, equal-mindedness. It's a dream.

What's the difference whether you get it in a matter of years or instantaneously, once you know it's a dream? It doesn't matter. But the big difference is you're free.

If you can do it instantly. You've attained the peace and happiness that passes all understanding. You've let go of so-called miseries, unhappiness, difficulties, problems.

You have attained the goal. After the three-month period, I attended a metaphysical group just two short blocks away, Dr. Schaeffer's group. And he would call the students up to the front and ask them to give a talk to the group.

And when he first times he called me, I told him I didn't want to go up. And so he bypassed me. And then after he stopped asking me, I realized this is silly.

The only reason why I wasn't doing it was the old tendencies remain, but the effectiveness of them is totally gone. The compulsiveness is done away with, even though the tendency remains. It's like a burnt rope.

It looks like a rope, seems to be a rope, but it has no strength. You go to pick up a burnt rope, it just falls apart. And so seeing that, I volunteered to go up and give a talk.

First time in my life, here I am up in front of a group of about 60 people talking on frequencies and vibrations. And I got up there, and I was so surprised. I wasn't nervous.

I was looking at them. They were looking at me. And as I was talking, I had a second thing going on in the background.

Gee, this is easy. I never knew it was this easy. And that was my first experience in my lifetime of getting up in front of a group and talking.

That was probably 1953. The super sensitivity drops away because your ego drops away. Whereas before, I was hearing them all the time.

If I heard someone coming out with an anti-Semitic remark or anti-any other remark, I saw them, I had compassion for them. I saw them hating. So I just had a feeling of more love for them because they needed it.

The only one they were hurting with their anti was they themselves. They can't hurt anyone else with it. Unless the other one else wants to feel hurt.

And once I was on Madison Avenue or Fifth Avenue, I forget which, where the most beautiful and the very best-dressed women of the world go shopping during the daytime. I looked at them, looking in the windows of those very expensive shops. And I looked at them.

And I looked at the mannequin. And I looked at them again. And I looked at the mannequin again.

And I did it a third time. And I couldn't see any difference. I said, holy mackerel, and that's what I thought was beautiful.

They're just mannequins. They're interested only in the skin, the outer skin of their body, dressing it, pampering it, spending untold sums of money on it. And the only real beauty is they themselves, not the outer skin.

So what became beautiful to me was a person of high love, the soul of a person. And I remember an incident where I was saying to two fellows of a girl I had known, gee, isn't she beautiful? I could tell by their looking at me that there was something wrong.

And I said, well, isn't she? And they shook their head, no. And I looked again.

And I says, oh, I see what you mean. And she was, in their eyes, or in physical eyes, a homely girl. But she was quite spiritual.

That's a bad word. She was high in her capacity to love. And basically, that's what is behind all beauty, love.

Can you see it? So my concepts of beauty did a flip-flop. The ones that I thought were, oh, they're the most, they're the greatest, turned out to be like mannequins.

And others whom I would have thought horribly homely, turned out to be beautiful. I was so at home, anywhere and everywhere, that in Dr. Schaefer's classes where he taught, always the finest, everyone was so well-dressed, and so neat, so proper, that I had the nerve to come in with a beard, my hair not combed, and dirty slacks on. Of course, everyone noticed it, but very properly, no one said a thing to me.

But I sat there, 100% at ease, in spite of all them looking kind of dagger-eyed at me. I did it on purpose, to prove to me that I had no reaction, no ego left. I always held the maxim in the back of my mind, that I only know that which I can do, which is an excellent check upon oneself.

I only know that which I can do. And so I would do it, test it out. And if I did find any reactivity, if I did find anything not up to perfection, I immediately went to work to correct it, until it was the ultimate, and that particular thing was achieved.

I did everything to the extreme limit, to be sure I had nothing left on it, no more hang-ups on any particular thing. The trip to L.A. was for the purpose of proving what I had discovered and knew. And always with that maxim, I only know that which I can do.

I believe I went step by step from smaller to bigger and bigger things. That's what I was really doing. That was a big one, to walk out with any money and go to L.A. And so I packed my bag, walked out of the apartment with absolute full confidence that I was on my way to L.A., with no doubt that it would not happen. And so it did. And it's not a test,

it's a proving. Test implies doubt.

Any doubt would stop it from working. I went out without money because I wanted to prove that I could have anything I wanted without money. Well, you don't need money to...

When you demonstrate things, you never think of money. You never should think of money because instead of the thing, you'll end up with money. But thinking you need money to do things is a doubt.

Really, higher consciousness determines for lower consciousness. That's why people serve me. Yet it's true for everyone.

Whenever we think, every molecule in the universe moves to fulfill that thought. And I knew I was going into that movie. Most people think negatively and are creating that for themselves.

Most people think with very much limitation and create that for themselves. But I was thinking, I was thinking, I was knowing I was going into that movie. I was so absolutely convinced that it had to happen.

But there's only one mind, there's only one intelligence, and we are all in it. And so this man's mind was turned and tuned in my direction. Anyone who has the absolute conviction of anything causes that thing to come about.

Anyone who has the absolute conviction that he can be a millionaire can be a millionaire. This requires no subconscious doubts to it, because the unconscious doubting would get in the way. When you're up in tune with the universal mind in which everyone is in, your power of its use, your ability to use it, is greater really than others.

And it affects them that way in your direction. It's a high state of love. You're swimming in a high sea of giddy, punch-drunkness in which everything, and you love everyone, you can even go up and hug and kiss a tree.

And that goes over to other people and causes them to want to love you and do things for you. I saw that love was doing for the other one what the other one wanted. It was a giving without any expectation of receiving for it.

And here I was wanting something in return for my being nice. That was the reason why I was being nice. I wanted something.

When I first knew Virginia, she had gotten very sick. And I dutifully visited her and spent a lot of hours with her when she was not too attractive a condition. And she had thrown up on a chair.

And I sat down in it. And she was so horrified and apologetic about it. And I very gallantly

said, Oh, that's nothing at all.

I said, I don't mind it one bit. And I kept, just wiped my pants off and sat down. That was being nice to her to win her over.

And I knew it would, and it did. So I went back to the incident, this incident. And I saw that I was really very annoyed by it and very uncomfortable.

And then I just acted as though it were nothing, only to win her. And when I saw this selfishness, I resolved, uh-uh, this I dump, this I let go of. And I did.

And I changed the feeling right there and then of wanting to do this just to get her my way to one of just feeling love for her. Each time I would see these incidents, I would recognize, now originally I thought it was really love. I would first recognize that it wasn't love, and I would let go of that and then feel love for the girl or person.

Which is a nice feeling. You like and approve of that person the way they are. You accept them just as they are.

That incident was a little souring of the sweet love. Instead of, then I knew I had it, I think it would be better to say, this was good news to me because like in other things, I was able to carry it to the extreme. I could love people who were opposing me.

I struggled to keep the businesses going. But inwardly, I had lost interest. And I struggled because I knew that was the right thing to do.

You don't take a going business and walk away from it. I went into it to make money so I kept struggling. But at the time, I was not aware that subconsciously I lost interest in it because subconsciously I was not getting what I wanted.

I was seeking happiness. And when I was terribly involved in building up the business, I was so busy I didn't have to bear with my own inner thoughts that I could not stand. When the business became successful, there was time on my hands.

I wasn't plagued by the problems of it like when I was building it up. And there was always a relief when those businesses collapsed. I remember there was always a relief.

You see, at the time I wasn't aware of this happening. It was only after realization that I became aware that I was the cause of it collapsing. At the time, I thought they did it to me.

I blamed the hitching post on the war having started and business having dropped off for a period of time. I blamed the loss of the lumber business on the big operators dropping the price of lumber. But there's ways out of that.

And I didn't take them. I wasn't really wanting to. I wasn't interested.

But I wasn't aware of the fact at the time. If everyone were in harmony, there would be no waiting in line for tickets. There would be no one clamoring around a box office trying to get them.

When everyone's in harmony, there are enough seats for everyone and everyone walks right in without needing a ticket. You don't even have to pay for it. Nature provides in superabundance when we get in tune with it.

There would never be such a thing as shortages. There's unlimited, infinite energy available to us as well as a superabundance of everything we would want to use. That's when you're in tune with nature.

No effort is needed when you're in tune with nature. Effort's required when you're working against nature. You're not in tune with it.

This world was put here for our use and play. The idea of nature needing to be conquered is a very negative idea. What needs to be conquered is our negative ideas.

Then only positive things happen. The only way to feel love is to love. You can't turn it on like a faucet.

It's a process of dropping your hate. Hate and love are two opposites of a pole. The more hate you have, the less love you have.

To get to love, you've got to drop hatred. This concept, well, I'm going to love this one. You can't love any more than you've got no hate in you.

Agreeing with someone is more loving than disagreeing with them. That's all that means. But it doesn't show how to increase love.

Everything I say is required and helps one increase love. I communicate with them, talk to them. That helps.

That's lower level approach. For people, to increase one's love, communicating with people helps. Why?

Because first we recognize them. We're getting away from our self-centering when we do that. And then when we talk to them, we discover that they are like we are.

And that helps us better identify with them and identifying with them is love. And as we talk to them, strangeness drops away. And most of us fear the strange, the unknown.

So talking with people tends to do away with the unknown and the strangeness of them. And therefore we feel more affinity for them, and they for us. So communicating with people is one way of increasing one's love.

Changing a feeling I had in the past can help me now because when I review it and I see it was non-love, I feel love in that incident right now. So I'm converting what was non-love to love at this present moment. There's nothing about subconscious.

When I now review something that was not with a feeling of love, but right now I feel love, I am at this moment increasing my loving. I use those incidents again and again that turn on love and feel it and learn to love. In those former incidents, I was trying to get love and not feeling so good as I could feel right now when I feel love.

One can, if one wants to, become a millionaire. Every person can be a billionaire or a trillionaire or a quintillionaire. If that were as consciousness, that this truth that I speak of works.

If inner conviction does it, when your thinking does it, when your unconscious thinking that is negative on a thing is overwhelmed by the conscious thinking to the contrary that you can, then you can. Right now you're unaware of what you had for breakfast yesterday. But when I mention it to you, you start thinking on it, you start looking for it, and those thoughts come up into consciousness.

You remember it. I had bacon and eggs. A rash or a bacon.

Before I asked you the question, you were not conscious of the fact that you had a rash or a bacon for breakfast the day before or a week before. When I asked you that, it brought it from the unconscious into consciousness. I always had the idea that a draft would give me a cold, and it used to actually give me colds.

One day thinking on it, while I was sitting in a breeze enjoying it, I said, boy, this is the same thing that I call a draft that gives me colds. Here I'm enjoying the thing and not getting a cold. It's a cool breeze.

I said, that's silly to hold on to that thought that a draft gives me a cold. And after that, I never got a cold again from a draft. I changed that unconscious thought that drafts give me colds to one that a breeze, a cool breeze is nice and does not give me a cold.

That actually happened to me. Thoughts are the only things that dam up the infinite being that we are, but they don't necessarily have to. We can have large thoughts.

For instance, I'm a billionaire. I can be a billionaire. I am a billionaire.

I can fly like a bird. I can swim like a fish. Run like a deer.

But we're absolutely convinced in our thinking that we can't run that fast. So our thoughts are limitations and even a large thought is limited to the largeness of it. It's still not infinite.

You can always have more, can't you? And more and more and more. And that's what

would happen in thinking.

You can always have more and more and more and more and more. First you want to get a hundred thousand. Then you want a million.

Then you want more millions. Then you want hundreds of millions. Then you want billions.

Then hundreds of billions. And today we have trillionaires. And the trillionaires won't stop.

They'll try to become quadrillionaires. If they become quadrillionaires, they'll want to be quintillionaires. If they become quintillionaires, they'll want to be septillionaires.

I'm not sure of that one now. Octillionaires. Sept would be nine.

Okay. Yeah, the thoughts determine the amount of the infinity that manifests for us. So you drop thoughts of limitation and take on thoughts of less limitation.

I was so ill when I started. I had one foot in the grave. And when I saw that my thinking was caused by what was happening to me, I immediately saw my body from my chin down to my toes as perfect.

And instantly I knew it was perfect. I never even thought of the idea of checking it out. I knew the lesions and adhesions of my intestines.

Intestines due to perforated ulcers were undone. I knew everything within me was in perfect running order. And it was.

As I saw that the source of all intelligence was right behind my mind, that my mind was filtering through bits of it, I allowed more and more of it to come through. And digging for this wanting to know, what am I? And seeing myself revealed to myself more and more with less and less limits on it.

I wanted to go all the way on that. And I began to see that the only limitations I have are the ones that I accept. So looking for this unlimited being that I already had inkling of that I was, I got insights of this tremendous unlimited being that I am.

And on seeing that, I right there and then realized, well, I'm not this limited body that I thought I was. I am not this mind with its limitations that I thought it was. And I undid all body limitation and almost all mind limitation just by saying, I am not it.

Finished. Done. Period.

That's it. I so declared. It was obvious to me that I wasn't that body and mind that I had thought I was.

I just saw it. That's all. It's simple when you see it.

And I let go of identifying with this body. And when I did that, I saw that my beingness was all beingness. That beingness is like one grand ocean.

It's not chopped up into parts called drops of bodies. It's all one ocean, which caused me to identify with every being, every person, and even every atom in this universe. And that's an experience that's so tremendous, it's indescribable.

You see that the universe is, first you see the universe is in you, then you see the universe as you. Then you know the oneness of this universe. Then you are finished forever with separation and all the hellishness that's caused only by separation.

Then you can no more be fooled by the apparent limitations of the beings of the world. You see them as a dream, as an apparency. Because you know that your very own beingness has no limits.

And should you choose to express them, you can. However, you don't because of your compassion for others. And the fact that they cannot take it, you hold it in the background, you hold it away from them, rather than impose upon them.

And that's why the Masters rarely, rarely ever show their abilities. What they want is the other one to discover that the other one has all these abilities. Nothing is impossible when you get into that state.

There's only one mind and if we're in tune with it, everyone fits together perfectly. No one has to be told even what to do. When I saw that the mind was mine, that the body was mine, then I began to question who am I who has this body and mind?

And what I saw was that I was an unlimited beingness. That this beingness was the cause of everything and yet was not subject to whatever it caused or created. And this beingness being unlimited, the only limitation was created by the mind limiting itself or by my limiting the action of my mind.

Beingness is simply existence. Isness. Amness.

It's the I that I am. It's the I-ness of me. And that part is without limitation.

When you discover this, the first thing you recognize is that there's no need to be a victim of your environment, to be a victim of nature. That you can consciously create your circumstances to be the way you would like them to be. And from then on your consciousness consciousness is one of I have everything I need as I need it.

Everything is in perfect attunement. Everything is okay. Everything is good.

And because of that consciousness that becomes your world. Everyone makes his world

by his mental conceptions. Everyone sees the world in accordance with his ideas and conceptions.

You don't like the world out there? Change your thinking and your world will change. Now of course your thinking includes your subconscious thinking.

The thoughts that are in your mind that you're not looking at. And he thought I'm not looking at at this moment is unconscious. The moment I look at it we call it consciousness.

Or conscious. So the unconscious thinking is the stored up accumulation of all our past thinking that we're holding in the background and not looking at it for the moment because we don't want that. But it looks to us like a tremendous piece of work to hold in consciousness everything from the past.

And so we store it in the background and we call it unconscious. The unconscious thoughts are effective whether we look at them or not at the moment. And the only way to handle them change them is to make them conscious.

And then on a conscious plane we can change them. That's what I was doing while I was making this tremendous growth. I was freeing myself from all the former concepts of limitation that I had accumulated until I felt no more limitations.

Until I had no more or hardly any more thoughts of limitation. If you let go of all of them you'd disappear because the body is a limitation. The body would disappear, you wouldn't disappear.

The logs in the dam are the subconscious thoughts which when they're pulled out the infinity behind the dam can flow through you. The reason why people do not discover this is first, they're not looking for it where it is. They're unconsciously all looking for it in the thing they call happiness.

But they do not know that this happiness lies in their discovering that they are beings with no limits. And by force of habit they accept that they are limited to their bodies to their troubles. And the accepting of it is the continuing of it.

And as we continue it we make it better and better and better. So our problems and our difficulties get better get more and more and more. When they go to the extreme like they did with me it seems that only then are people shook up enough to re-question the entire thing.

Enough to see that the way that we are going is not the way. That our happiness does not lie in fame, fortune and in being loved. When things get to the extreme they realize that seeking those three things invariably end up in frustration and unhappiness.

And then when they hit the extreme there's only one way to go. Not the way that they were going looking for happiness and materiality. But to go within and question what is this all about?

Then they will discover what I discovered. Anyone can do it. If first, he hears of the way out.

And second, believes that this is the way out. And third, wants it so much that it becomes first in his life. More important than anything else.

More important than seeking the happiness the way he had been seeking it. Then he discovers that he is unlimited. That his joy has no limits.

That the real natural way of life is perfectly harmonious. That nature is harmonious. And that all he needs to do is get in tune with it and live it.

Why don't we who are all infinite beings who have all the power there is in the universe behind us know that we are that way? Why don't you know that you're infinite? You've heard it again and again and again.

You're inherently totally free. Perfect. All glorious.

All everything. You've heard it, some of you, for years. Why don't you see it?

Why don't you see it? Isn't it ridiculous? Isn't it stupid?

Why do infinite beings like you come to hear another being talk to you? Because in the first place you do not believe that you are. You will not accept that you are.

You think, yes, it sounds nice, but... There's always a but, but, but, but going on. And this but is butting you down all the time.

If you only wouldn't but it, if you would only accept it, from that moment on you would put all your effort, all your energy into seeing this terrific being that you are. I say you don't want it. You tell me you do.

And this is the important point. You don't want it. And until you face up to this, until you confront it, you can go on forever and ever and a year more saying, oh, this is what I want.

I'm on the path. I'm seeking freedom. And you can do this lifetime in and lifetime out forever.

Until you will actually accept the concept intellectually that I am infinite and therefore it is ridiculous and stupid to live the way people live in this world. You happen to be in the, I guess, the helliest hell there is in the universe. And fortunately so at the same time.

We're living in almost the most limited state possible until beings anywhere in the universe. We could go down lower. We could become animals.

And animals are beings who also eventually discover their limitlessness. But isn't it stupidly stupid to live a life with the extremists of limitations if you believe that your natural state is infinite? This is why I say you don't really believe that there are no bounds on you.

And you prefer to be an extremely limited physical body to be cherished, to be... Well, I don't want to get you women angry with me but I was going to tell you what you do. You know what you do all the time.

And the men are not far behind you. They're very vain. We put on nice clothes.

We dress ourselves. We scrub the body and we paint it in the morning. And men do these things too.

And we equip the lesser life part of it. And then we take it off to work. Why?

So you can maintain that extremely limited state of needing food and clothing in order to survive. Working is only a concept of limitation. I must work in order to live.

If we had the conviction that I must sleep eight hours a day in order to live and survive, that's the way it would be. You would just sleep and everything would come your way. Because whether you like it or not, you're unlimited beings.

Whatever the mind holds becomes so. The mind is only a creator. The only creator in the universe is you.

You think things happen. And you're happening everything that's you're meeting with every day. You have established this extremely limited state of being that's called a physical body.

And you're holding on to it for dear life. I'm trying to point up to you that you really don't want to be this unlimited being. You really don't want to be totally free.

You want to have this limitation and you want the limitation to be nice, delightful, entertaining. And it just can't be. And you struggle your entire life trying to make it so.

And you die. And you have a vacation on the other side where you're far better able to think and immediately have things happen. And then you come back into a physical body and you keep working through this physical body until you're able to free yourself from the physical body while you're in the physical body.

You can never get free of it anywhere else but from within it. So the thing to do is to recognize how much you don't want this. This state of freedom.

It's the first thing you must do. You've got to confront it. Because if you really wanted it, it would take you weeks, maybe months, to become totally free, to become omnipotent, omniscient, omnipresent.

So I've answered the question. The reason why you don't get it is that you don't want it. All right, now you're going to say to me, but I do want it.

And I'll say, yes, you tell me that, but you don't show me that. You say you want to be totally free. You don't want to be this limited vehicle.

And the next moment, proceed to be this limited vehicle. The next moment and every moment. It's very rare that you don't think, I am this body.

And being this body confines you to it. Change the temperature 40 degrees, it dies. Give it a chemical coat of poison, it dies.

Don't give it oxygen, it dies. Why do we want to be this terribly limited thing? You've got to confront these things before you ever let go of it.

Are there any questions on this point? I think it's a very powerful point. If you will get to see what I'm presenting to you, it'll only be a matter of weeks or months before you can and will be what you really are, totally free, limitless.

If you're asking me, I would say it's a conviction that I am a body that does it. And therefore, if I am a body, anything can hurt it. Therefore, I'm very fearful.

Somebody might hit me with a car or I might eat the wrong food or a little cool breeze might come on me and do away with me. It's a conviction that you're the body that makes you fearful. Now, being this has no form, no action.

It's a static, it's changeless. And yet this is the thing you're holding on to when you say survival. It's the I continuing.

That beingness is the infinity. But when it tries to be a limited vehicle and keeps its attention on the limited vehicle, it thinks it's that limited vehicle all the time. And this is what we're doing.

We're looking at this body every moment saying that this body is I. It's very simple. And what I'm suggesting is let it go and concentrate on discovering yourself.

If you would put your attention only on yourself, you would very quickly discover it. Weeks, months, that's all. Anyone can do it.

And the reason why we don't do it is because we don't believe it. We don't accept it. We hear it and we say, yeah, yeah.

And then the next moment we go all out in being a very limited vehicle called the body. To help you not fear so much, I can tell you you don't lose the body after realization. Christ had a body.

Jesus walked around. He had full realization. In fact, he had it before he was born.

When you get realization, you don't lose the body. You lose your concepts of limitation, of being only a body. In place of it, you first see that you are every body.

Then you see that you are every thing, then every atom. And then in the ultimate, you see that you are all beingness and that all energy and matter was an illusion, a fiction that you created and set up. And after that, you look at your own body the same way you look at other bodies objectively.

And the body can never again disturb you. It can never again disturb the deep, wonderful, profound peace that you are. So you don't disappear upon realizing who and what you are.

You don't lose a body. First you gain every other body in the universe. So I'm trying to bait you now.

Since you love the body so much, be a million bodies. And when you are a million bodies, you're close to seeing your ultimate state of pure beingness. But I hope I'm leaving you with a provocation.

I'm trying to provoke you into looking at yourself and recognizing that you really don't want this infinite being that you are. But you really want to play as though you're a limited body. And therefore, you're not quickly discovering who and what you are.

If there are any questions, I'd be very happy to help you if I can.

[Speaker 5] (1:32:09 - 1:32:16)

How did you arrive at your realization?

[Speaker 1] (1:32:21 - 1:33:11)

Because as long as you are a body, you have very strong convictions that you are a body, and you're holding it in your mind, and you'll always be a body again and again and again until you let go of the desire to be a body. See, so it's while you're in the physical body that you have to let go of all desire to be a physical body. Now that word desire is a very powerful word.

The only reason why we have bodies is because we desire them. The only reason why we are limited in any way is because we desire limitations. Become desirous, and you're unlimited.

[Speaker 4] (1:33:17 - 1:33:24)

Is it all that we can perceive, like we perceive we have to have a body because we always have?

[Speaker 1] (1:33:27 - 1:36:15)

It's a matter of choice. Whether you face it or not, you've chosen to be a body. If you will dig within you, you will discover this.

The real culprit is the thing called the unconscious mind. The unconscious mind is a storage closet of thoughts. We create thoughts, we put them back in the subconscious, and then we say we act as though they are not there.

Every subconscious thought is just as active as any conscious thought is, but we have created this mechanism of subconscious thinking. And the subconscious thoughts are only the conscious thoughts that we're not looking at this moment. And right now there's millions of thoughts going on in your mind.

You bring to consciousness a few of them at a time. But all those millions back there are active. And this is the greatest difficulty.

It was a very handy mechanism in the beginning. It was an automatic pilot. When we became more and more involved with thoughts, we put them on automatic and stopped looking at them.

And we are now running on automatic, called the subconscious mind. And this is your greatest difficulty. If you could make the subconscious conscious right now, you would be realized.

Because you would see all this limitation that you set in motion in the past that is now continuing invisible to you. And by making it visible, naturally you're going to drop all the limitation. Keep your attention focused on you.

If you would do this only for weeks or months, you'd get full realization. I say only, which means not stopping it and looking at, I am a body with problems. It would be very quick.

[Speaker 3] (1:36:21 - 1:36:22)

Are there degrees of...

[Speaker 1] (1:36:25 - 1:36:34)

No. There are degrees of letting go of self-imposed limitations.

[Speaker 3] (1:36:41 - 1:36:45)

Self-realized. Because it was...

[Speaker 1] (1:36:55 - 1:37:56)

You see, you're self-realized here and now. Holding on to concepts of I am not realized. So there is no growth into the unlimited state.

That is, there is an apparent growth of letting go of the self-imposed limitations. Letting go of self-imposed limitations. You'll never ever be satisfied living life in the world or in any other world or in the heavens.

There are heavens on top of heavens on top of heavens. We happen to be in the hell realm of the heavens. And you'll never ever be satisfied until you go to the ultimate.

[Speaker 5] (1:37:56 - 1:38:02)

Well then, from your statement, how can you know we're realized?

[Speaker 1] (1:38:08 - 1:39:00)

By being it, you'll know it. You see, now it's just semantics. When you're realized, you see no otherness.

There is only I or alone. It's a point of view that you will have that will be just that way even though that apparency of a body will be moving around on an apparent earth talking to apparent other bodies. But you'll know it as an apparency, as an illusion.

And you will see only oneness. But again, it has to be experienced. Yet, you can experience beingness.

[Speaker 4] (1:39:06 - 1:39:07)

But doesn't it get boring?

[Speaker 1] (1:39:10 - 1:41:42)

No. It's what everyone wants more than anything else in the world. It is the most satisfying.

It's the greatest satiation possible. You're looking for it all the time. And you're asking me, it's boring.

You're seeking it in everything you do. Every act is seeking this. You'd be surprised how simple everything is that seems to be complicated once you see the truth.

If we wanted the ultimate truth as much as we want to be a body, we would have it in a matter of days. That's how simple it is. The way you've been doing it, the track record is

can take almost forever because how long should it take to do a three-month job or three months or less?

In other words, you were not doing it. You were toying with it, playing with it, using it to better what you really want, the world. If you were using it to go to the infinite being that you are, you already would have been free.

Does that make sense? So what's missing is your want to. Your want to is the world.

And if it's the world, it's the opposite of your unlimited beingness. And each Sunday I've been trying to give you something really substantial to work with. Can you remember what the first one was?

Anyone here remember?

[Speaker 2] (1:41:43 - 1:41:46)

The first one was let go of the world and focus on freedom.

[Speaker 1] (1:41:46 - 1:42:56)

Right. That's step number one. And it's step number one of the method, isn't it?

You've got to want freedom more than you want the world. Let me change that around a bit. That's the way it was originally.

But it seemed to be meaningless to people, so we changed it to you must want freedom more than you want approval or control. Well, approval or control equates to the world. But I think it's better put, you must want freedom more than you want the world.

And if you do, then what's your behavior from there on? Turning your head away from the world and focusing it back on you. Doing that which is required to detach you from the world and allow your infinite beingness just to be.

So step number one is you've got to want freedom more than you want the world. What was the second Sunday on? Do you remember?

[Speaker 5] (1:42:57 - 1:42:59)

Freedom to fear death. Go for it.

[Speaker 1] (1:43:00 - 1:48:15)

Wasn't that the last time? Freedom more than once. Okay, the number one hold down is the wanting to survive as a body, which comes out as the fear of dying.

Out of that evolves every other feeling. If I get everyone's approval, I'm safe, I'll survive

as a body. If I can't get their approval, I want to make them approve of me, so I'll be safe and survive and that's control.

But because you're so fearful of allowing the feelings of the fear of dying to come up, you need to work with approval and control first. And when you release that appreciably, naturally up comes the bottom fear of dying for you to release. But I think you've done enough on approval and control to directly attack the fear of dying and work on that and work on that.

And when you get stuck, use the how-to and the method. Let go of wanting to change the feeling of stuckness. If it's a vague feeling, let go of wanting to change that vague feeling and it releases and then you can attack the fear of dying feeling.

That first little release will allow you to move up to the place where you'll discriminate and realize the fear of dying is only a feeling and that right now you're equating it to actual death and that's why you don't allow it up. If you didn't equate the feeling of the fear, if you didn't equate the fear of dying to death itself, you'd let it right up and you'd go free in a matter of a week or two. And it is pushing hard to get up and get out.

It's the most suppressed feeling we have. And you're doing a beautiful job of suppressing it and holding it down. So last time we did something that's been done for the very first time, focus in on the fear of dying feeling.

I generally avoid it because most people jam on it rather than carry it through. But I think you're ready. If you're committed as you say you are to allow the feelings of the fear of dying up and allow them to go out.

Did you hear that word allow? That's just the way it happens. Instead of holding it down, you allow it up and out because it's trying to push up and out all the time.

Every suppressed feeling is. So when you do it, it's easy. It comes up in waves and goes out until the waves stop and then you're finished.

I want to give you another very practical thing that will help you go free. And it is this. Whatever you do, whatever you want now, get it by releasing only.

Whatever you want, get it by releasing only. I'm underlining only. I might kill you because it's so easy.

It drops into your lap. I'll kill you. Is there anyone who has not experienced getting something with no effort through releasing?

So every one of you has experienced getting something just through releasing. No effort, no doing, just releasing. And it drops into your experience.

What's wrong with that? I mean, what's wrong with that? You've done it.

You've done it more than once. And all things are possible when you do it that way.

[Speaker 4] (1:48:15 - 1:48:18)

I just don't want an elephant to fall into that.

[Speaker 1] (1:48:21 - 1:51:13)

Okay, so the point I'm making now is from here on, everything you want, make it a point to get it via releasing. Do you think you ought to write that down? I'm afraid you'll forget it the moment I stop talking to you.

That means your life is going to be beautiful from here on. Oh, God. Oh, God is right.

From here on, get everything you want by releasing. Now, what will that do? It'll get you into the habit of releasing.

It'll get you to use it more and more and more until it's natural, like breathing. Now, your greatest prize is not going to be the getting of the things that you want, but in your state of beingness. You'll move into that high, high, high state.

Because when you let go, by releasing, it's letting go and letting God. Can God do it? You need money?

Does God have money? He could give you a trillion dollars tomorrow if you would let him. It's just a letting.

And basically, it's a letting go of the ego sense, I, me, my body, mind. Letting go of the ego sense is letting God do it. It's letting the God part of you, your beingness, do it.

That's simple, isn't it, what I've said so far? Okay, what you need is one of these electrical prods that the Chinese authorities used yesterday on the mobs in Beijing to try to break them up. Cattle prods.

Cattle prods. They're electric shocks. You know, it's an idea.

Okay.

[Speaker 4] (1:51:16 - 1:51:36)

It just reminded me that they used that idea on one Star Trek movie where the controllers, which were brains in a glass jar, controlled the population and they had hooked up to every person a gadget, and the person, if they thought a wrong thought, it would ting.

[Speaker 1] (1:51:39 - 1:51:40)

Find out where they bought them.

[Speaker 4] (1:51:40 - 1:51:48)

Okay. I think that would be very useful. I really do.

Home Depot.

[Speaker 1] (1:51:50 - 1:52:29)

Home Depot. Maybe that's what we need to set up here is a Home Depot with a capital H. H for heaven.

Highest. But this is an assignment. From here on, produce everything you want by releasing until it gets to be permanent.

When it's permanent, you're off the coast of being free.

[Speaker 4] (1:52:32 - 1:52:36)

I'm a little confused. That means we take no action physically?

[Speaker 1] (1:52:37 - 1:53:03)

No. No. In your mind, you take no action.

Okay. When you release and you let it happen, your body goes through the motions, but you have a sense of being not the doer. It's not me, but the Father who worketh through me is the sense.

It's letting go of I, me ego sense and letting God run the body.

[Speaker 4] (1:53:04 - 1:53:07)

That's what I do when I'm demanding for it.

[Speaker 1] (1:53:09 - 1:56:40)

You do it all the time. Things get to be effortless. You'll be surprised and it's almost like this.

Now to lift your arm takes effort. If you release, your arm floats up with no effort. And that applies to everything.

There's no effort. When you let go of the ego sense, there's no effort. And it drops into your experience.

When you do it enough, you'll learn to create instantly. That means materializing and

dematerializing things. Through this process, you'll learn to materialize.

Even gold. Of course, when you got the formula for making gold, you don't want to carry it around with you. It's heavy.

The only thing you think of is what you want, what you need. You produce things for use, not to store up. Storing up just shows uncertainty, a feeling I can't have, so I better build it up for the future.

How many pockets does Babaji have in his... ...loincloth? They never carry things with them. If they want something, they materialize it.

So again, starting today, we get everything we want through releasing. I suggest you put up a sign in your room. Get everything only through releasing.

I think you need to really put it up over your mirror when you look at least once in the morning, wherever it's obvious, put it up in a very obvious place. Because it's obvious that even though you've released more than once and achieved something dropping into your experience, you don't want to remember it. You prefer to do things the hard way.

You love to grovel. And this will take you out of your hovel of grovel and help you solve all problems.

[Speaker 4] (1:56:41 - 1:57:10)

The thing about we love to grovel, I had an awareness a couple of weeks ago. I was asking myself, why don't I let God do it? Why am I struggling?

And the answer came, because if God does it, then you won't get the approval. So that was a very good eye-opener. We don't want him to do it, so we get the approval.

Look what I did, look how I struggled to do this.

[Speaker 1] (1:57:10 - 1:58:02)

Every time you've released completely on something, no matter how impossible it was before you released, it became immediately possible when you released. No matter what it was. No matter what it was.

I'm saying that to dare you to think big. I've said so much, and what I've said to you so far, I feel like cutting it now and letting you stay with that. Do you have any questions?

[Speaker 2] (1:58:04 - 1:58:25)

I have a question about what the second week was. We covered the first, third, and fourth. How was the fifth week?

Just the fifth week, then. There were several things you talked about one of the weeks I was gone. I don't know when I was.

When was that? I went to California.

[Speaker 1] (1:58:26 - 1:58:33)

Were you there when we decided to release directly on the fear of dying?

[Speaker 2] (1:58:34 - 1:58:44)

Yeah, that was last week. So, I remember that. The question you were answering that week was how to get there faster, how to increase your want to.

[Speaker 1] (1:58:47 - 1:58:55)

And what was the answer to that question? Just do it.

[Speaker 4] (1:58:56 - 1:58:57)

The decision.

[Speaker 1] (1:58:58 - 1:59:00)

Oh, the decision. That was it.

[Speaker 5] (1:59:02 - 1:59:07)

I think you're the one that asked the question. Answered it so well, I totally forgot.

[Speaker 1] (1:59:10 - 1:59:16)

When you make the decision to go free, it comes rapidly.

[Speaker 2] (1:59:18 - 1:59:35)

Poetry. The other question I have is about releasing on the fear of dying. I understand you to mean that in our workshops that we should even go as far as instead of asking is that approval or control is that survival or is that fear?

[Speaker 1] (1:59:35 - 2:00:39)

Yes, under the approval and control the workshop leader, Hale, will then ask you to look at the fear of dying underneath it. The reason why you want approval or control is so that you'll survive. So, it's up to the workshop leader to lead you further down.

Now, if they jam, then release them on their feeling of being jammed. And when that's let go of, then they can confront again the fear of dying. If they jam, it's just running

away from the fear of dying as though the feeling is tantamount to death.

You can keep reminding them it's only a feeling. The fear of dying is only a feeling. And feelings don't bite, they don't shoot you, they don't hit you over the head.

[Speaker 4] (2:00:40 - 2:00:42)

They just keep you bound.

[Speaker 1] (2:00:43 - 2:00:43)

No, you do.

[Speaker 4] (2:00:44 - 2:00:45)

Once, and you do.

[Speaker 1] (2:00:46 - 2:01:19)

It's only a feeling like every other feeling. But the tendency to run away from it is very strong and very habituated. So, now you've got to make the effort to get it out and get it out.

And once you start letting it up and letting it out, you'll discover you don't die each time the feeling comes up. You survive so you can look at it again and again.

[Speaker 4] (2:01:20 - 2:01:46)

Something came to mind that Enrique said in one workshop that was very good. This guy was releasing on his neighbor, his feelings for the neighbor, and he couldn't do it. So, she said, well, release on this paper cup on the table.

And then he did, and she said, it's the same thing. It's just a feeling. It doesn't matter what it's on.

It's the same thing.

[Speaker 1] (2:01:46 - 2:02:08)

And then he released on the neighbor. Okay, that's one of the ways of a leader taking a person through a release. If you can't release on anything, you release on the wall.

Do you like the color? Don't you like the color? So, what you're telling me is that she's using a process that works.

[Speaker 4] (2:02:10 - 2:02:18)

So, if you use the same thing on death, when it comes up and it becomes overwhelmed,

you start releasing on something in the room.

[Speaker 1] (2:02:19 - 2:02:48)

Well, no. Now you're contradicting what I say. See, now you're going way down to the elementary way of releasing.

I'm trying to hold you up at the post-graduate level. I'm taking you out of grammar school, high school, college, and putting you into the post-graduate college work. No, release the feeling of stuckness.

See how you want to change things that I tell you?

[Speaker 5] (2:02:49 - 2:02:51)

Yeah, I sure do. Okay.

[Speaker 1] (2:02:54 - 2:04:08)

Release only the feelings of the stuckness or even the vagueness of the feeling. You might not even see it because you're trying to run away from it. Release wanting to change that vague feeling, whatever it is.

If that goes out, then you're able to approach the fear of dying again. Now, also needs to be thrown in the fear of living, which is the opposite side of the same coin. It also helps us to overcome wanting to die.

Because it is in a lot of us wanting to die to get away from everything. So wanting to live, wanting to die, fear of dying, fear of living. Those four things can be played with.

Maybe you ought to write them down or if you think you've got them. Now, this should have an astounding... I know, I needed to learn how to get out of stuck.

[Speaker 4] (2:04:08 - 2:04:11)

He installed those on me when I had that experience.

[Speaker 1] (2:04:12 - 2:04:48)

This ought to lead to an astounding change in every one of you. And it will if you carry it through. You're being asked to do that which will get you free rapidly.

You can do it here because you don't have the world telling you just the opposite, pulling you in just the opposite direction. Here you don't have the world pulling you. So you can stay with it.

[Speaker 2] (2:04:58 - 2:05:11)

Through. I was working on the fear of dying one time and I brought up a lot of heavy physical pain. So I must have been doing something wrong but it took a long time to work through it.

[Speaker 1] (2:05:11 - 2:05:25)

Instead of releasing it, you were expressing it on the body. You were making the body die. Pain is towards death.

So instead of releasing it, you were expressing it into the body.

[Speaker 2] (2:05:27 - 2:05:39)

So if I get into that again, I'd have to say I think that slowed down my releasing when that happened after that. I still haven't let go of where all of it was. So what can I do to get through that again?

[Speaker 1] (2:05:41 - 2:06:00)

Talk to the workshop leader and let him take you through it. Okay. Or keep releasing the stuck feelings.

See, instead of releasing the stuck feeling, you kept it going. You were stuck with the stuck feeling and you kept it stuck.

[Speaker 2] (2:06:01 - 2:06:02)

Stuck with pain.

[Speaker 1] (2:06:06 - 2:07:14)

Can you see how simple it is? It's really simple if you'll do it. All right, now you got me propping Hale and Hale will prop you and we'll all be proper in the future.

Which means releasing the fear of dying, getting everything we want via releasing only. Doing it without effort. Be not the doer.

Again, to aid your intellect, it's just letting go and letting God and I think you accept that God can do it. If he can't, I'll get you another God who can. But it's a let go and let God experience and it drops into your experience, right into your lap with no effort.

[Speaker 4] (2:07:18 - 2:07:42)

I have a question about the approval program and the control program. If we're wanting approval, if we can't get approval, then we want to control so we can get approval. Is that what you said?

Okay. How does that work when, okay, you're sitting in your room and there's an insect and you want to control that?

[Speaker 1] (2:07:42 - 2:18:20)

Why don't you answer these questions yourself? Why do you have to have me answer a question like that? Can you see why you want me to answer it?

You want my approval. You want my attention. A question like that you can answer.

See, now you're bothered because you feel maybe I'm putting you down. I won't approve of you. But all these little intellectual questions you can answer yourself and they get you nowhere fast.

They take the place of releasing. Instead of releasing, you're questioning things. The whys and wherefores of things never give you any answer.

They just satisfy the intellect, which is the thing you want to get rid of. So, please release only. Don't ask whys.

Why this? Why that? It's a dumb question in the first place because asking why, now why isn't it the way I think it should be?

That's all you're saying. Whenever you ask why, you're asking someone to explain so it fits in with your knowledge, which is lower than college. That's down in elementary school.

So try to get out of the habit of why questioning. Just do it. Throwing up whys is specifically avoiding doing it.

So get whys, kill the whys. Get w-i-s-e and kill the w-h-y-s. Okay.

I think we can end the session now. Don't do halfway jobs. You'll discover a free one does that naturally.

Whatever the free one does, he or she does it. To perfection. So it's a very practical tool.

Whatever you do, no matter what it is, you do it so that you're free in no time flat. How long should it take to be what you are right now? That's how much time it should take to go free.

You're free right now in your beingness. You're bound in your ego sense. I took out of Ramana Maharshi something I thought I'd give you maybe next time, but I'll give it to you now.

Work is no hindrance to realization. Doing things does not block you from realization. It is the sense of wrong identification that is the source of all your trouble.

Get rid of the false identification. And what's the false identification? That you are the doer.

And you've all experienced from releasing that when you're released it happens. You're not the doer. As I told Alan, like when Yogananda was sitting in a bed, it was very high, he didn't try to get his balance, raise his hand, it went up effortlessly.

When you're not the doer and you want your hand to go up, it just floats up with no effort in everything you do. The same thing happens. No energy, no effort is necessary.

So being in action is no hindrance. The hindrance is identifying as being the limited body-mind. As identifying with the ego.

If you tried to do no action, you wouldn't succeed because your karma is driving you now into action. So if you tried to do nothing, you wouldn't succeed. Whatever your karma is, you would do.

So trying to do nothing doesn't help. Only releasing helps. And only releasing will get you all the way, as fast as you will do it.

So the action, rather than being a hindrance, is really a help because as you're in action, you're being pushed by your feelings which bring up more feelings while you're in action for you to release all your feelings. So you must do it in the world. You must do it in action.

You cannot do it isolating. When you isolate, you'll just escape. So the next major point to write down on your slips or whatever you got is whatever you do, do it to perfection.

That's behaving like a master. Behaving like a master brings up the objections to it while you're releasing. If you don't do things to perfection, it's because actually your destructiveness, your non-constructiveness causes you to do it not to perfection.

But if you make it a point to do it to perfection, up will come these feelings that are anti while you're releasing. So make it a point to do whatever you're doing very successfully. That word perfection might not be understood.

Success might be better understood. Whatever you do, you should be successful in doing it. Okay, I think I gave you enough for today.

These points are so potent. Any one of them that we've had will extremely expedite your going free. They're very practical.

They write down to earth how to behave in your everyday life. You'll be doing in your everyday life the things that get you free rather than what you're doing now. What you're doing now keeps you bound in the round and around and around you go.

You're on a merry-go-round. But if you do these things, you'll get off the merry-go-round. You'll stop spinning.

The following session was recorded June 4th, 1989. Okay. I could give it to you from here on every time I meet you if you won't kill me.

I could always keep pointing out things that you're doing that keep you going in the wrong direction of limitation.

[Speaker 2] (2:18:22 - 2:18:38)

Well, I'd like to... Why don't we try that? I don't know if anybody else is in agreement, but you always talked about it in the days when you were giving ego presentation.

People grew rapidly. So why don't we try that? Is that something that would help us grow?

Oh, I'm glad you brought that up. I don't think so.

[Speaker 1] (2:18:40 - 2:19:04)

Because what happened before was that every one of them stopped growing. Stopped dead. There's a whole gang that was out there.

They didn't have a release technique either, did they? Right. They didn't have...

Yes, they did. I gave it to them one-on-one all the time without putting them through the formal course.

[Speaker 2] (2:19:04 - 2:19:11)

And yeah, they all had it before we broke up. Yeah, before, but not long before.

[Speaker 1] (2:19:11 - 2:19:13)

Okay, they could have released.

[Speaker 2] (2:19:13 - 2:19:14)

That's true, yeah.

[Speaker 1] (2:19:15 - 2:19:53)

They didn't. Now, I know what happened. After it happens, I can see the cause of it.

If I give you ego presentation more than you wanted, you unconsciously build up a resistance to hearing anything I have to say after a while. You stop growing, period. So there's a delicate balance.

I can do it lightly. The way I'm doing it now is not as heavy as the ego presentation used to be.

[Speaker 2] (2:19:58 - 2:19:59)

But I'll try it.

[Speaker 1] (2:19:59 - 2:20:00)

Let's see what happens.

[Speaker 5] (2:20:03 - 2:20:05)

I'll need a little workshop.

[Speaker 2] (2:20:11 - 2:20:22)

That's what you talk about, trying it, but I have to say over the last month or so you've definitely turned the heat up from what you had before. So where's it coming out of you? See, that's another problem.

[Speaker 1] (2:20:23 - 2:23:15)

That's another problem I have. I think I'm going to do something. A higher power says otherwise.

When you go free, your thinking mechanism is overridden by the highest beingness called God. What were you going to ask? Ask yourself this.

Who is I? Is it a higher self or God? Bottom line, it's you.

Ramana Maharshi says at times, there is no God, there's you. Show me God. Anyone here can show me God?

Have you ever seen God? Ever get a letter from him? Ever shake his hand?

So he says, there's no God, but there's you. And in your beingness, you are that God that you're conjuring up. Your beingness is what the world calls God.

And when you release your ego sense and drop into your beingness, you're all-knowing, you're all-powerful, and you're everywhere present. Isn't that simple? Isn't that nice?

What a present I gave you. You're a God, you're a God, you're a God, you're a God, you're a God, you're a God. God damn it.

I couldn't get on there. But you can see why I can talk that way. Is there a God?

Sure. I'm looking at him. And that's what you're looking at all the time, saying otherwise.

See, I can condemn him to hell. Wish him every bad thing there is. But not really, because it's me, my beingness.

So when I voice it to you, I really don't mean it. Anything derogatory. Is there a God?

Yeah. Thou art that. From the East, from the West, I am that I am.

I'm still not sure if that's the only capitalized sentence. Come in. That's God.

Get him to close the door.

[Speaker 2] (2:23:15 - 2:23:16)

Hey George, he burns.

[Speaker 1] (2:23:16 - 2:24:37)

Close the door. Just want to prove, God is one. Not me and George Burns.

He's just acting like one. Sure trying to hold on to his eternality through the physical body. He's in his 90s now and he still gets on stage on special shows.

He still gets up, talks, sings, dances. At least he thinks he's dancing. He just about moves.

Anyway, God is the one single infinite beingness of the universe. Therefore that must include us. It's the part of us that's our beingness.

It's a car coming. It's a motorcycle.

[Speaker 5] (2:24:41 - 2:24:43)

You've been driving badly for all those years.

[Speaker 2] (2:24:49 - 2:24:51)

So I got thrown off.

[Speaker 1] (2:24:54 - 2:25:16)

I don't want mopeds around here. Dopeheads, we have enough. We don't have to have any mopeds.

I was thinking how to stop outside people from coming in with the proper sign out of the cattle cart.

[Speaker 2] (2:25:16 - 2:25:18)

End your radioactivity.

[Speaker 1] (2:25:19 - 2:26:11)

What about beware of the dog? Whoever talks and says I am the dog. Why don't we put up an electronic system?

Put up a sign beware of the dog and if they walk in they break an electronic beam which plays a very loud barking. You have to get a real dog on tape. Anyway, someday we'll have to have a receptionist out at an entrance point when the traffic gets heavier.

[Speaker 2] (2:26:13 - 2:26:24)

We could easily put up an electronic gate and a little voice thing that you have to intercom and press it if you want in. Otherwise people that know could get in easily without even getting out of the car.

[Speaker 1] (2:26:26 - 2:26:30)

Maybe that's a better idea than give it to Frank and his people.

[Speaker 2] (2:26:31 - 2:26:37)

It costs four or five hundred dollars for the gate. Well the way we like to waste money I don't know.

[Speaker 1] (2:26:39 - 2:27:24)

Too low? What did the two Indians want last week? They never came back.

My scalp is my own then. I've got to lift that Nancy told me yesterday or the day before insurance cannot be granted unless that paper is lifted. So when I get back to town I'll go to work at it and try to lift it.

But I sure can shift from the top to the bottom. What were we talking about? God?

[Speaker 2] (2:27:25 - 2:27:29)

God of the doors. Yeah, is there a God?

[Speaker 4] (2:27:30 - 2:27:32)

Yeah, I'm looking at it.

[Speaker 2] (2:27:32 - 2:27:35)

But I look at you and I see God.

[Speaker 1] (2:27:35 - 2:31:00)

You say, no Lester, you're a liar. I'm an extremely limited carcass. If my temperature goes up ten degrees I die.

If I get a chemical in me I die. If I don't put in vegetation to ferment it and make garbage out of it I die. This is what you're saying.

No, I am not the unlimited being. I'm a carcass and someday you'll see you imaged it in your mind needing all these little limitations. So what do you need to do?

I summed up the four days sessions we had before. The first one was you want the world more than you want freedom. And with it you should take all your joy from yourself, from within by releasing.

That was session number one. Session number two was you must make the decision to go free and then do it. However, if you make the decision to go free you will do it.

It's that simple. If you're not free you have not made the decision to go free. Because once you make the decision everything you do after that is orientated toward going free.

The prime thing of it is making releasing constant. The third session was go directly to the fear of dying and release it. Release directly the fear of dying.

As you know underneath approval and control is the fear of dying. So get rid of the bottom motivator and you're finished. The fourth one was get everything you want from here on by releasing.

I guess that is the most practical of the four. How successful have you been? Or are you still doing it mostly ego-wise?

Remember when you do it by releasing it's effortless. If you're making an effort that's ego-motivated.

[Speaker 2] (2:31:04 - 2:31:13)

So I get confused about the action part of it. You're just saying it's effortless. You still body acts to get it.

But it's without...

[Speaker 1] (2:31:13 - 2:32:00)

Yes, it's without effort. It's like floating through the air. Floating through the thing.

As I explained if you wanted to lift your arm up it takes no effort. It just floats up. No energy is required.

So effortlessness is when I say I am not the doer and I let it happen. Another way of

expressing is is letting go and letting God. But your actual experience is no effort.

[Speaker 2] (2:32:02 - 2:32:11)

That makes it a lot clearer because we could actually go through the body could go through all the actions of the day doing things and yet be effortless if we stay released. Right.

[Speaker 1] (2:32:12 - 2:37:32)

That's it. I think last time didn't I read something that Ramana said Action doesn't stop one from realization. Identifying as the doer does.

So bottom line it sums up to I am my beingness. And when you come from your beingness you'll just watch the bodies float around including your own exactly as you would watch them on a movie screen. And when bodies on a movie screen start shooting even bullets and wiping each other out you know it for what it is.

Just an imagined thing. There's no death. You can imagine image a death.

Actually there is no such thing as death. Get rid of the imaging get rid of the imagination get rid of the mind and all I'm saying to you is very obvious. And again you'll never stop struggling until you do go all the way to freedom.

These four sessions the first four sessions are so powerful I decided not to add to it. I could go on with more things like that. I think it'll get to be maybe a little more confusing.

And if I leave it as it is it's simpler to understand and do. So we can go on talking about things related to this rather than new things. I don't want to overcomplicate it because that's one of your serious problems.

You've got everything overcomplicated right now. Life is simple. It's eternal.

It's perfect. It's whole. Isn't that simple?

Why pile things into the head and take you away from what I just said? Every thought is a limitation. Every thought is calculated to keep your body surviving.

Every thought keeps you bound and around. So you must stop thinking How? Release the fear of dying and you don't have to struggle for survival anymore.

Release the fear of dying and you discover you are eternal. And all that misery you conjured up was ridiculous. Okay, I feel like stopping it right there because again I'm saying so much to you.

Making it so simple telling you you are it and you can't do anything about that and telling

you to stop looking otherwise, elsewhere but into your own beingness. Maybe we ought to take off where we left off last night. You guys got some deep realizations.

I don't know whether you're aware of it. And it's... If I have it, it could be put aside.

If I talk about it, it'll probably come out different anyhow than it did last night. It was real good. Ask the guys, they'll tell you what it was.

It was... Don't tell me. Oh, be not the doer.

Who wants to be a doer? So I say, be not the doer. You can see to it.

[Speaker 2] (2:37:32 - 2:37:32)

Okay.

[Speaker 1] (2:37:40 - 2:39:58)

You can see the light through the window. And in general there was a lot of question on what does it mean, be not the doer? So I think I start off by saying, well, I told you to release, to get everything you want.

When you are released, you have no sense of doership. Everything falls into line, right? That's it.

When you are released, you experience the sense of being not the doer. So that ought to connect for every one of you. When you're completely released, it just happens with no effort.

And so you sit back and watch it happen. It's the experience you go through. That's being not the doer.

Now, you can't stop action. You cannot go into inaction because of your karma. But you should use the action to grow by the action.

And one of the big biggies is be not the doer. Watch it happen. Your sense is, you're sitting in a theater watching a show go on when you be not the doer.

Do the newer ones to this idea have any question on it? I think the three of you last night had a real good experience of what it means to not be the doer. The three of you, do you have any question on the sense of being inaction and being not the doer?

[Speaker 3] (2:40:02 - 2:40:04)

I don't know why I have a question.

[Speaker 1] (2:40:05 - 2:40:07)

Because this is what I was working on last night.

[Speaker 2] (2:40:11 - 2:40:12)

Stealing my show, huh?

[Speaker 1] (2:40:14 - 2:40:28)

Maybe I was hearing your show from afar. You could. But I got to the point where, and this is what confused me, where even my will seems senseless.

It is.

[Speaker 3] (2:40:31 - 2:40:33)

But at that point...

[Speaker 1] (2:40:33 - 2:46:06)

If you can be not the doer. But if you cannot be not the doer, then will is usable. Will is effort.

Efforting to undo the effort. But there is a power in you. It is a will power where you can decree.

If you will. And now willing is good. Because you could will out the whole thing if you so decided.

I have yet to see the first one do it. Okay, so what is your question now? You just answered it.

See, with Alan I was able to explain it in relative to something that was going on. He wanted to make a preparation for somebody to do something that he would like them to do. And he asked me if I'd call that party and I said no.

Well, in his idea you had to get ready for it. My concept was in a matter of 30 seconds I'll have the whole thing completed when I see this person. Because I'm not the doer.

It happens right away. If I continue to be not the doer. If I am the doer then I've got to make preparations, I've got to do convincing, I've got to do asking.

A lot of roundabout stuff. But when you're not the doer it's the sense of letting go and letting God do it. You actually sit by and watch the body action go on.

Just as you would a moving picture of your body. I think you've all experienced times when you were not the doer and you saw things happen. Right?

So you've all experienced it. And experience is the main thing that we need to use to

learn. We cannot learn intellectually through the mind, through the head.

The mind is the enemy. The mind is the obstacle. The only way we can learn is through experiencing.

And each and every one of the six of you has experienced being not the doer and watching the thing fall into line without effort. All right, now the thing to accomplish is to have that happen all the time. When it did happen, was it miserable?

But every time you effort, you're unhappy. You're striving, you're struggling. Every time you effort, you're not happy.

But the moment you let go of identifying yourself as being the body, things are effortless. As you add body-mind, the opposite sides of the same coin, the mind and the body. The mind says the body is there.

All right. So experiencing is something you should know, the difference between the intellect and experiencing. Everything you accumulate even now in the intellect, you're going to have to drop.

To get that intellect, that mind totally quiet. Everything you've learned in your lifetimes, you're going to dump. After which, you're omniscient.

After which, you're in touch with your beingness, which is omniscient. And what thinking would omniscience require? If everything is known, what is there to think about?

So you shift from using your head, which is your block, to quieting that head, so you just remain as your beingness. And everything is effortless. Everything falls perfectly into line, and you're in the perfect happiness that there is.

That's really your basic nature. Don't think you're shooting at me. Ah!

[Speaker 5] (2:46:08 - 2:46:13)

Ah! It's a pause. It's a pause, right?

[Speaker 1] (2:46:16 - 2:46:57)

The applause caused a pause. You know, I feel like stopping there. It's such an important, powerful point.

I feel if I talk on further, I just dilute it. So let's stick to that as being the point of this meeting. Could you keep a record of what the major topic was of each meeting?

You've got the first four, have you not? The first five. And make this number six.

Because someday we'll want to do it again.

[Speaker 2] (2:47:02 - 2:47:08)

It did a section. We missed most of it.

[Speaker 1] (2:47:09 - 2:47:09)

No, I had the summary.

[Speaker 4] (2:47:10 - 2:47:15)

The end, where it says, I think I should stop here. Then the tape recorder.

[Speaker 2] (2:47:20 - 2:47:20)

Okay.

[Speaker 1] (2:47:23 - 2:49:12)

I remember in the early days, they'd put a tape recorder on, and I'd say, oh, I wish that weren't on. Now it would go, and when I'd replay it, it was blank. Nothing out there but your picture.

And for some years, when anyone took a picture of me, I wasn't on the picture. And if it was a crowd, everyone would come out but me. Until Nevadel came to town and had a national conference here.

She kind of put me up high and, oh, I must be in the picture. So I said, oh, Lord, let it come out this time. From that time on, my picture comes out now when people shoot it.

But it's just another example. There's nothing out there but your consciousness. I know what did it.

Oh, I'm not that body. That body's just an imagination. So it didn't come out on the negative.

Nor on the positive. Nor on the positive. Okay, so, I'm going to turn it off.

Well, I have a question. This is going to sound like a funny question, but what do you, how do you get yourself into the place of not being the doer? Me?

I just say I'm not the doer and that's it.

[Speaker 5] (2:49:13 - 2:49:14)

And you, how do I do it?

[Speaker 1] (2:49:15 - 2:52:10)

Practice. Of course, the very best way, as I said before, is releasing when you're released. You're not the doer.

That bothers you sometimes. Well, it seems like things happen. That's it, things happen.

You don't have to do them. They just do you in. But the senses, that release sense, you let go and it happens.

The sense of letting go and letting God. You don't have to do a thing. You just watch it happen.

You're not the doer. Did that answer your question? It's experiential.

You're not going to get it in the head. You're going to get it in your experience. I'm dead.

So you get it in the experience, not in the head. If you want to understand it, come back in a million years and you still won't understand it. Well, I don't understand it, but I have experienced it, so I'll just keep going with it.

That's it. It's the experience. I had to tell you a friend told me that she said, it's understanding.

I said, no, understanding will keep you from being free. Boy, did she look at me. This was two times ago, so yesterday she said, I think I understand what you mean.

She wasn't positive, but she thought so. Anyhow, understanding is in the world of duality, in the realm of maya. I understand something.

When you're in the realm of beingness, there's no understanding. Everything is known. That needs to be known.

But what needs to be known? One thing only. One thing only.

How long would it take you to know one thing? That you are your beingness. That's all you need to know.

That you'll just only be your beingness. That's the experience that covers everything. And you say, oh my gosh, I've always been omnipotent, omniscient, and omnipresent.

You are so right now. So spread your wings and be not the doer. Just fly high.

[Speaker 2] (2:52:14 - 2:52:27)

Any questions? I did. It was just the sense of, it feels like, I try to make myself be the doer.

But that's still ego-motivated.

[Speaker 1] (2:52:28 - 2:52:43)

Control? The mind will control you. So let go.

It's not a make yourself. So it's a sense of letting go and letting it be. It's experiential again.

You've experienced it.

[Speaker 2] (2:52:46 - 2:52:47)

Just walking over here.

[Speaker 1] (2:52:48 - 2:54:26)

See, trying to explain an experience would be like trying to tell you how to fly an airplane. Or even drive a car. You've never been in an automobile.

I say, just put the key in, put the shift into drive, step on the gas, and you go. You want to go right, you turn the wheel right. You want to go left.

Could you drive? I've told you everything you need to know just now about driving a car. But could you drive it?

No. You need the experience. A little stronger would be an airplane.

I can tell you how to fly an airplane. Go up there and down here quickly. Experience is what counts.

You can do it on a bicycle. I can tell you how to ride a bicycle, but you'll never know how until you experience it. And once you experience it, you can't intellectually transfer an experience to someone else.

They must experience it for themselves. So there's a distinct difference between experience and intellectual understanding. The intellectual understanding will not give you the ability to experience.

It will lead you toward the experience, but it will not give you an experience, because it isn't. It's in the head, it's thinkingness, it's not experiencing. I have a question.

[Speaker 2] (2:54:28 - 2:54:48)

I've been recently just looking at all the concepts I have up here, including the spiritual ones, like I'm not the body. And one way of working on it, to make sure I'm going in the right direction, is even letting go of that belief. Because when I let go of the belief, I very often get more of an inner experience of that concept, as opposed to just the concept.

[Speaker 1] (2:54:49 - 2:55:50)

I am not the body. Is it admitting a body? Isn't it?

That's the trickiness of the mind. The mind will just trick you, prick you, shove you, keep you believing you're an infinitesimal body. The function of the mind is limitation.

So when you let go of the mind, what's left over is your beingness. And that's it. And it's there right now.

Unlimited. Maybe we need a banner, unlimited on it, and leave it.

[Speaker 2] (2:55:53 - 2:56:23)

One of them says, I'm not the doer. I didn't do it. He's the doer.

I'm not the doer, he did. He's a katydid.

[Speaker 1] (2:56:25 - 2:58:50)

At this point in time, give you any more. I'm giving you too much. How do you feel about it?

How do you feel about what I gave you so far? Well, here's the points. The first one was on you want the world more than you want freedom.

The second, take all your joy from within by releasing. Next, make the decision to go free and then do it. Next one, release directly the fear of dying.

Now that's a tough one for you. Because you think if you release it, you'll die. The next one is get everything you want from here on by releasing.

Now I think that's the one I like best. Practically, it'll do more for you than anything else. Can you see why?

You'll be releasing every moment. Because you're overloaded with wants, want and wants. How successful have you been on getting everything you want from here on by releasing?

Is it working for any of you? Everything you want now, you let go and let it come into your experience. Who's experiencing getting everything you want by releasing?

Anybody? Everything. Everything means everything.

What? I said you something?

[Speaker 4] (2:58:51 - 2:59:02)

Kevin said, say it, Zora. I would have to say, pretty much.

[Speaker 1] (2:59:08 - 2:59:28)

It just seems like things just happen. Because if you do that, you're not the doer.

[Speaker 2] (2:59:33 - 2:59:34)

Be not the doer.

[Speaker 1] (2:59:46 - 2:59:49)

You let go and you be not the doer.

[Speaker 2] (2:59:51 - 2:59:52)

It's rough.

[Speaker 1] (2:59:53 - 2:59:55)

It's releasing wanting to be the ego.

[Speaker 2] (3:00:03 - 3:00:04)

That's why we have it open.

[Speaker 1] (3:00:04 - 3:00:06)

The doer goes out the door.

[Speaker 5] (3:00:10 - 3:00:14)

And the gentleman's off to his journey.

[Speaker 4] (3:00:32 - 3:00:39)

There's another one. Just behave like a master. Whatever you do, do it to perfection.

[Speaker 1] (3:00:44 - 3:00:53)

Can I borrow your pen? Was that a full session or just part of a session?

[Speaker 2] (3:00:56 - 3:00:58)

It was a full lesson with a summation.

[Speaker 1] (3:01:06 - 3:01:38)

Make your behavior that which a master would do. Is that correct English? Make your behavior that which, any way you understand it, a master would behave like or do.

[Speaker 4] (3:01:38 - 3:01:44)

It's easier just to say, behave like a master. Whatever you do, do it to perfection.

[Speaker 1] (3:01:54 - 3:02:27)

Instead of behave like a master. Yeah, behave like a master and sing songs. I'm a silly guy, but the way I give it to you, yeah, it's direct.

Make your behavior, should I say, like that of a master? Yeah.

[Speaker 2] (3:02:49 - 3:02:59)

Yeah, well, that's the way a master does things.

[Speaker 1] (3:03:00 - 3:03:30)

That's one of the things I would apply to doing it as a master would do it. The more imperfectly that we work, the lower down the scale we are. No matter what the thing is that we are doing.

So the one you like best is, which one?

[Speaker 4] (3:03:31 - 3:03:34)

I didn't say I liked it best, I just said that was one thing.

[Speaker 1] (3:03:34 - 3:03:35)

You're using most.

[Speaker 4] (3:03:35 - 3:03:39)

The one I use most is give everything to releasing.

[Speaker 1] (3:03:40 - 3:03:42)

I like that the best.

[Speaker 4] (3:03:43 - 3:03:46)

Because it does make it more possible.

[Speaker 1] (3:04:09 - 3:05:26)

So today we're going to have releasing 102. The first time it was releasing 101. If you've gone to college, you know what that means.

I don't know whether they did it in your college, but... Yeah. Even back...

Even back in my days, the first course was 101, and the second course 102. They never let go of it. So today, releasing 102.

That means by next time everyone has to release 102 times. Or gets put back one grade. Can you suggest anything that would keep you reminded of that dictum?

Get everything you want by releasing...

[Speaker 4] (3:05:26 - 3:05:28)

Electric probe.

[Speaker 1] (3:05:28 - 3:05:29)

Electric probe.

[Speaker 2] (3:05:32 - 3:05:33)

I like the banners better.

[Speaker 1] (3:05:35 - 3:06:12)

Do you all have in your room the sign? It is a most effective way of going free. See, you got a spy here now.

Make sure you go free. All right, now is it working for all of you that you're getting things without effort?

[Speaker 2] (3:06:14 - 3:06:16)

It's stepped up.

[Speaker 1] (3:06:18 - 3:06:32)

The effort stepped down, but you're getting it stepped up. Yes. Was there any time you got it effortlessly?

[Speaker 2] (3:06:35 - 3:06:42)

Yes. No effort at all, it just dropped into your lap? It's not constant.

[Speaker 1] (3:06:44 - 3:07:42)

Okay, now that's the experience of being yourself, for the capital S, of being your beingness. It has to be effortless when you're being your beingness. But recognize these things because it will help you and encourage you to do it more so until the whole world drops into your lap effortlessly.

See? Wouldn't that be nice? And now once that gets to be your habit, then you discover you can create anything by mere effortless thought, and it drops into your lap.

[Speaker 2] (3:07:48 - 3:07:49)

Yes. You have to get a bigger lap.

[Speaker 1] (3:07:54 - 3:08:32)

Well, we'll set out a pad out here where everything can drop into. We got lots of acreage here. Big lap pad.

Well, we better call it a lap pad so we can lap up the world. Okay. It's a tremendous, it's a tremendously delightful experience when you do it that way.

Have you noticed that?

[Speaker 2] (3:08:35 - 3:08:38)

It brings up more feelings too. Yeah.

[Speaker 1] (3:08:40 - 3:19:59)

Because as you go free, your resistance to allowing the rest of it to come up gets less. As you get freer, your resistance to allowing the remaining garbage to come up gets less. Until someday, all the fear of dying will come up and run out on its own push.

But you have to open the door press the button, ask it to come up, because every piece of suppressed feeling is under pressure to expend itself. So the higher you go, the less you're resisting the remaining suppressed energy, Agfat, and the more it'll come up. But when it starts coming up, please let it go.

You could sing that song, let it go, let it go, God bless it. You catch these things, you might complete the journey, which consists of getting right back to where you are right now, which means you'll really stop journeying away. You'll stay in the nice place all the time, the best place.

It would be a nice world if you didn't have to work and scratch for a living and depend on air, water, food. Just sit back and be, and be, and be, and be. So we will be the four B people.

We will just be, and be, and be, and be. When Shakespeare, who was a very high individual, said to be or not to be, that is the question, he had it upside down. To be or not to be is the answer, and the answer is to be, and be, and be, and be.

And that's the ultimate state, you're just being, which you're doing right now, but using tremendous effort to look away from it. And trying to be a limited body-mind. So mind

you, let go of the mind, let go of the body, and just be, and be, and be, and be.

If you hear the buzzing, that's the om sound. It won't bumble, it'll be nice and smooth. Now I feel as though I ought to stop here, because what I'm saying is so deep and so powerful, and you're feeling it.

And for me to talk further would just take you away from your just being, and being, and being, and being. And that's where the word being comes in. That's where bingo comes from.

When you're just being, bingo, that's it. So I'm going to conclude with saying keep it up until you can just only be, and be, and be, and be. There's nothing you have to do to be totally free.

How do you like that? Why? Right now you're totally free.

You're all-powerful, you're all-knowing, you're everywhere present. You're whole, complete, perfect. Right now.

There's nothing you have to do for that. So, says I, why all this effort to be unfree, limited, and miserable? Why, oh why, oh why, oh why?

This completes side 3B. This completes side 4A. All you need to do is let up these suppressed energies, I am limited, I am in bondage, I am miserable.

By letting up and letting out approval, control, security, you've done it. But why don't you do it all, and be done with it? You'll be in a happy state that you never dreamed existed.

You've never tasted the ultimate state yet. You don't have to do a thing to be free because you're already free. You have to stop this asinine conviction that you're a suffering body that's going to die, and you've got to keep trying to keep it alive until it dies.

You draw a blank. You don't win. So let go of all this concept of I'm a limited carcass.

How long should it take? A month or two, if you carry out the six steps. I think the steps that you're lacking most are not the very first step.

Anybody know what the first step is? You've got to want freedom more than you want the world. None of you want freedom more than you want the world.

Were it so, you'd be free. It's that simple. To be what you are is so easy.

But if any one of you wanted freedom more than you want the world, you'd be free. So you're out on step one. You can't get over the first step.

You go the next five. But when the hurt is enough, you release enough to get rid of the hurt so you can try going on looking to the world for your absolute security, which you will never find in the world, which you will only find in you. So get smart.

Be what you are. Why all this effort and misery to be what you are not? There's a 100% loss in the direction you're in.

Where are all these bodies going to be a hundred years from now? Everything you're doing is trying to keep the body going. And if I were to wish you a curse, the greatest one I could think of is to be a physical body.

I think the only other one who says that is Ramana Maharshi. That the worst curse would be to condemn you into being a physical body from here on. It's like condemning you into being in a straitjacket from here on.

So I try to give you in all those first meetings we had when we started this project very practical things that can get you free quickly. And the last one is such a powerful one, I think I'm not going to give you any more practical things to do because it'll confuse and jumble what you've already gotten. What have you gotten?

Those signs in your room. Get everything you want only by releasing. Does it work, Kevin?

Are you getting everything now? But everything you do want you should get by releasing. Do you have that in place?

Okay. When you have everything in place you have the sense of not being the doer. When you're getting everything by releasing you become a witness whereas before you were a doer of it.

You just witness your body going through its motions. With a complete sense of non-doership which should be spelled with a T instead of a P. See, that makes it effortless.

When you're not the doer there's zero effort in it and it happens harmoniously and immediately. What are the other three or four signs or four steps I gave you before that last one? Do you remember?

Success. Be successful. Yeah, now these are practical things.

Be successful in whatever it is you're doing. It's digging a hole or pulling up some rocks. Whatever it is be successful in whatever it is you do.

What was another one?

[Speaker 2] (3:19:59 - 3:20:08)

The first one was you must want to be the doer of the world. Again, all your happiness and joy from within. Yeah.

[Speaker 1] (3:20:10 - 3:25:18)

Recognize that all the joy you'll get is from getting your mind quiet by satisfying a desire and just being your beingness. There is only one single joy that's when you're being your beingness. But you set up a rack a want, a desire to agitate the mind and when you fulfill the desire the mind goes quiet and you're just being and that's the joy you feel.

There is no other joy. So get all your joy from your beingness. Is there still one more?

Fear of dying. What? Fear of dying.

I'm just wondering if that isn't too forceful bringing up the fear of dying. That'll do it for you if you'll do it but you're not free now so you didn't do it. See all the suppressed fear of dying right now is trying to push up and push out.

You just stop holding it in. On its own it will all go out pronto. But I'd still recommend using it to the degree you can use it.

When you have no more fear of dying your mind goes quiet you're identifying with your beingness and you're free. Nice and simple. Nice and easy.

The only difficulty is trying to be a limited carcass. That's where all your difficulty is. All your misery.

Everything you do not want is involved in trying to be a limited body. So discriminate, my son. Yudhisthira said to Yogananda when he left him after his return recognize the world as a dream.

That's all it is. You're dreaming this whole thing. Exactly like you'd be dreaming a night dream.

Wake up and see it for the dream that it is and be infinitely happy. Are there any questions on what I just went through? It's really giving you the very top knowledge in the most practical way you could ever get it.

Those different steps are very practical. Of course, being out here is another one of the steps. Living with people who release.

Living with people that you can express on and both of you release. As I said again and again I'm convinced you'll never go free in the world. The world is too powerfully pulling everyone down into the worldly way of things.

You need to get away from that pull. Work together as a group. Use your expressing for

releasing.

In the world any one of you go out there you have to suppress otherwise you'll get killed. You express your anger to the wrong person they'll shoot you if not beat you up. It gets better that way every day.

I got hundreds of policemen in California patrolling the streets to stop the gang slayings. Yesterday there were three killings by the gangs in Los Angeles. You can't stop it out there.

But you have a wonderful opportunity here of expressing, releasing and moving onward and upward. Again, any questions on anything I've said? Now that you all understand it so well when I come back next week expect to see two, four, six, eight free people.

Or else.

[Speaker 2] (3:25:21 - 3:25:24)

I'll be gone. What? I'll be gone.

[Speaker 1] (3:25:27 - 3:25:44)

You know what the word gone means in the language? What? Gone.

Toss. Okay, if there's no more...

[Speaker 2] (3:25:44 - 3:25:54)

There is a question. I know that you can get to it but I see that you have a shortcut to seeing this as a dream. Just to remember it.

[Speaker 1] (3:25:57 - 3:28:04)

Well, the shortcut is simply this way. It's only your mind that says there's a Lester here and a Stuart there, right? Well, let me just back up a little bit.

When you're in a night dream you don't sense the materiality but in a day dream things have form. Touch them. You have form in a night dream.

You've got your body. You've got other bodies. But it doesn't feel like I have an image of it in my mind but I don't feel like I am the material.

When you're in a dream state you're in a dream body. Of course you're not in the physical body. You're not in that state.

But this is what you're saying. That's why I have a problem with seeing this as a dream state. No, you do wake up from the night dream.

You do not wake up from this day dream. This is the problem. Because you're so convinced that this day dream is real that you're in it and won't let it go.

Release it. Then you'll see the dream nature of this physical world. Release it.

If you're holding on it for dear life like you are you're not releasing it. You're doing the opposite. That's why you don't see it as a dream.

The same in a night dream. You're struggling for your life and a dream is going on. It's real.

It's only after you wake up from the dream that you know it's unreal. You've got to wake up from this dream by letting go of your tight holding on to it by releasing it. Then it'll be very obvious to you that this so-called waking state is exactly as real as a night dream is real.

But you've got to wake up.

[Speaker 2] (3:28:11 - 3:28:14)

Release the back part of it.

[Speaker 1] (3:28:16 - 3:28:59)

It will remain permanently. Or release one thing, the fear of dying. That'll take care of everything.

One thing only you've got to release. One thing only. The fear of dying.

But don't do it. You'll discover your omnipotent omniscient. You can have anything you want from mere effortless thought of it.

You can materialize, dematerialize. You can teleport. You can telepath.

You can tell anything you want.

[Speaker 2] (3:29:04 - 3:29:13)

That seems like it's in direct opposition to being doable which I'm releasing towards being not doable.

[Speaker 1] (3:29:24 - 3:29:44)

Say tomorrow morning I wake up and I'm going to say I can't say I'm going to be a witness to Arcanum. You can't say it, you can be it only. See, to be your beingness, the top state's being your beingness only.

You can't say it. Anything you say is in duality, is in a dream.

[Speaker 2] (3:29:47 - 3:29:59)

In a day-to-day action then I might be in process of witnessing. There might be some goal that I might release on totally and it may, will come in without my...

[Speaker 1] (3:29:59 - 3:31:36)

Yeah, you're letting go of your attachments and aversions to the world bit by bit by bit by bit which means a big bite instead of a bit of a bit. So you use what you're doing for releasing. See, the only effort you need is to get rid of your effort.

This is what you're doing in the world. You're using effort to get rid of the effort. But in your beingness you need no effort.

Things materialize and dematerialize instantly. But if you're trying to figure it out in your head, you cannot because your head, your mind, your intellect is the obstacle. It's an accumulation of concepts of limitation.

So you can't figure it out in your head. You can be your beingness. You are being it right now.

But you don't have to be a limited carcass. And this is what you're releasing as you work and go through the day. You release all attachments and aversions by getting rid of the emotion connecting you to it.

Did I answer your question?

[Speaker 2] (3:31:37 - 3:31:54)

Yes. I don't feel like I'm trying to figure it out but I can see I can't jump in front of it. You did answer it.

You can't figure it out. That's pretty much what it is.

[Speaker 1] (3:31:54 - 3:43:30)

Right. Releasing approval control is also shortcutting it. Instead of going through all those emotions below approval control.

When you have no more either approval or control, all the emotions below that are gone. But you'll still have approval or control until you release the fear of dying. The only reason why you want everyone's approval is so you'll be safe and survive.

And if you can't get that you want to make them approve of you so you'll be safe and that's control. But when you let go of approval or control all the feelings underneath it are out. Then left is just approval or control which is let go of by letting go of the fear of dying.

But when you're that far it's easy to let the fear of dying come up. You reach a point where it'll just push up and push out and you'll sit back and watch it complete itself, discharging itself. And you'll laugh your head off.

What a silly joke you played upon yourself to think that you were limited when you never were. Okay. Any other questions?

Okay, so we'll call it a day of eternity. The basis of our philosophy is very simple. And is each one of us has no limits whatsoever except those that we hold on to mentally.

If we release the mental restrictions, limitations, bondages, we discover we have always been unlimited. We have always been all-powerful, all-knowing, perfect. And because our basic nature is perfect there's nothing we can do about it.

Except look away from it all the time. Where is it? Where is it?

Who am I? Who am I? We're like a bunch of drunks trying to discover who and what we are.

However, the part of us that's blinding us from seeing this unlimited being that is inherent and natural is what we call our mind. Which 24 hours a day unconsciously is looking for the absolute security out there in the world where it is not. So everyone's engaged 24 hours a day subconsciously in the wrong direction looking for what am I?

Who am I? Where am I? Where's my security?

In a 100% hopeless, fruitless, but very frustrating direction. If your basic nature is whole, complete, eternal, why do you spend every day scratching for a living? Well, the kind word would be ignorance of the factual stuff that I gave you just before this.

Any smart one would say, gee, if I'm all that, I'm going to be that pronto. It doesn't need to take time to be what you are. It takes zero effort to be what you are.

But to be what you're not, to be limited, takes endless effort, struggle, unhappiness, frustration, etc. Now all of you have probably heard what I said. How many smart ones do we have in this room who have let go of struggling for it where it is not and have just allowed the infinite beingness that you are to be so that you have an effortless, extremely happy life every moment?

How many of us have done it? You're preferring to be miserable. You're preferring to be, in my eyes, as stupid as you can be.

If you could have anything for a mere effortless thought, why all the struggle? I'm calling you stupid because I think it might help you. Is there anyone here who does not want to be smart?

So get smart. If you need the world, work it by effortless thought. Allow it to drop into your lap.

Let go of all your misery. It's easy. It's simple.

And it's quick. If you do it. If you don't do it, it's complicated, extremely unattainable, frustrating, miserable.

But the choice is yours. You could be the being that you are right now, whole, complete, perfect. Or you can choose to look away from it all the 24 hours of the day.

So what are you going to do in the next month or two? Be smart or be stupid? I'm going to give you the answer.

I hope I'm wrong. I think you're going to be stupid. But I cannot figure out why you choose to be stupid.

Because the first thing I recognized in me was when I was looking for the answer that I was stupid. But I said it not once. I said, Lester, you are stupid, stupid, stupid.

Three times. And I meant it. So you hear me talking about stupidity.

I didn't want to be stupid. And that was the bottom line of turning me around. And of course the next thing is looking in the right direction.

I know it wasn't out there. I spent 40 some years trying to get it out there. Ended up at the bottom.

So there was only one way left to go. Inward. What am I?

What's this world? What's my relationship to it? What's it all about, Alfie?

And without the method the answers came to me. However, after it was over I could see the steps I took. Packaged it into the method.

Which is a very effective technique. But you use it partially, minimally, instead of fully, maximally. If you used it maximally it would only take you a few months and you would have no more suppressed feelings.

The only thing between you and the ultimate happiness is suppressed feeling. So it behooves you to make the decision to stop being stupid and getting smart. And releasing all these suppressed feelings in a month or two.

I don't think I could give you a better message than that. I could say you could do it in a century or two. But why not now?

You are this unlimited being right now. Why not just let go of, release all the blinders

which are all held together in the feelings. Okay, are there any questions on what I've said?

I'm terminating what I have to say to you right there.

[Speaker 2] (3:43:31 - 3:43:42)

So you said people act blind because they are spiritual rather than being spiritual. Do you have any sense of what you mean when you say that?

[Speaker 1] (3:43:43 - 3:46:00)

Yeah, I walk around with a nice smile on my face and everybody I meet I give a hug. And I say I belong to a spiritual organization. It's all that acting, it's pretense.

You'll find it almost solidly throughout the metaphysical community. Sedona is a good gathering place for that community. But you have it everywhere.

It really comes under one word, pride. Metaphysical spiritual people get hung up in pride. I know more than the others.

I have a closer tie to God. I know where the vortexes are of energy. And that's wrong.

The vortexes of all energy is in the eye of you. I asked somebody to take me to the Bell Rock Vortex. I'm walking around with Zora here and I say well where is it?

She says you're on it. I said where? She says the rock.

I said oh my gosh. I wanted to experience and I couldn't get any feeling of any lift from the rock. I said well you've got to have rocks in your head to believe that.

And it's true. All the power in the universe is in the eye of you when you say I am. Don't give it away to rocks.

You'll be between the rock and the hard place. Did I answer your question?

[Speaker 2] (3:46:02 - 3:46:22)

You know I just think about the difference of God loving us. After having been releasing for only six months.

[Speaker 5] (3:46:23 - 3:46:31)

I think about how that was before for me in terms of how I thought about loving. And I can see a big difference I'm pretty sure after.

[Speaker 2] (3:46:36 - 3:46:39)

So the releasing has been.

[Speaker 1] (3:46:41 - 3:48:29)

Releasing your non-love feelings. Your basic inherent nature is Christ-like. That's the nature of every one of us.

And it's covered over by the veils of non-love feelings. Everything about love is a non-love feeling. So you must let go of all those feelings and what's left over is pure love.

You don't need a PhD to understand it. Actually the thuds become duds because you're trying to get it via the head. And the mind is the obstacle.

It's the mind that holds all the limitations. But in your beingness you're unlimited. I say are you?

You say yes. I say that's it. Why all this trouble?

Being an extremely limited carcass. Did I answer your question now? Any other question?

Don't release it. Don't release it. You see what I'm doing to you Alan?

You should have released it. Why didn't you release it?

[Speaker 5] (3:48:30 - 3:48:34)

I guess because you surprised me. Or because you didn't tell me to release it.

[Speaker 1] (3:48:36 - 3:48:49)

Okay, you want to be miserable and hold on to feelings. God bless you is the only thing I can say. But that's the answer.

Whatever question you're going to ask. And now ask me.

[Speaker 5] (3:48:50 - 3:48:52)

But actually that's the answer to the next question.

[Speaker 3] (3:48:53 - 3:49:03)

I was thinking about the... Sometimes the wording just... My mind grabs it and I don't release it because of the wording.

[Speaker 1] (3:49:03 - 3:50:40)

The words are in your way. Talking about it is in place of doing it. And this is what you

are about to do.

So I said don't release. Suffer. It feels awful.

Suffer. He smiles at me and I say suffer instead of getting angry and wanting to kill me. Because he knows what I mean.

It's a choice. To suffer or to be in the ultimate happiness which is your basic nature. Your beingness is God beingness.

God's infinite beingness of the universe. Therefore it must include your beingness. So when you identify with your beingness you are identifying with the God part of you.

And that being God. Can God do anything you wish? Perfect.

Got a secret for you. He's got a big bank.

[Speaker 2] (3:50:42 - 3:50:43)

Bigger than the Fed.

[Speaker 4] (3:50:50 - 3:50:53)

Just talking about that goes back to my original question.

[Speaker 2] (3:50:53 - 3:51:00)

Because I spent a long time affirming my true being. Who I am.

[Speaker 4] (3:51:03 - 3:51:15)

And coming from that place of I am. But doing so from my head. Doing so from an intellectual standpoint.

Because I didn't know how to do it from the other way.

[Speaker 1] (3:51:16 - 3:51:19)

You've had the release technique?

[Speaker 2] (3:51:20 - 3:51:25)

Just recently. I'm talking about 25 years ago.

[Speaker 1] (3:51:25 - 3:51:27)

When did you finish the course?

[Speaker 2] (3:51:27 - 3:51:28)

In January.

[Speaker 1] (3:51:29 - 3:53:15)

Okay, you should have been free by now. I say it should take you three months or less. If you carry out the six steps.

I know that because it took me three months and I didn't have the six steps. They evolved as I went through it. I think I could have possibly done it one month's time.

Had I the six steps to begin with. That's it. End with.

Doesn't need to take time because you are that. Unlimited being. Where is it?

It's your beingness. Yes, but I'm totally involved in being a body. Use a method, get the mind quiet and yourself obvious to yourself.

As to the fact that you are unlimited. It's only the feelings. That gather in the I cannots.

Our affirmation is trying to program further. Good stuff on top of bad stuff. Give you more programs to get rid of.

Doesn't work anyhow except for maybe 5%. Has it worked for you?

[Speaker 2] (3:53:16 - 3:53:22)

It did for physical healing. I used it all the time. I never went to a doctor for 25 years.

[Speaker 1] (3:53:24 - 4:07:51)

Okay, well physical healing of course is better than physical ailment. But what are you dealing with? The most limited vehicle possible in the universe.

A physical body and validating it and keeping yourself imprisoned. So that affirmation work was excellent to keep yourself bound and around. And then around and around you go.

Release in the body by a mere effortless thought will be perfect. If you want a perfect body. The body is an exact copy of the mind.

The mind is something you set up. It's a sum total collection of all your thoughts and feelings. So rid yourself of all your feelings.

Your mind goes quiet. And you will remain in the infinite beingness that you are. Conscious of it.

Simple. Easy if you do it. If you don't do it, it's impossible.

Any other question? Okay, so the sermon is over. The vermin remains.

And all we have to do is release it. I thought maybe a summary of what we've been through. Where we're going.

And what there is at the end might be a good idea for the last talk of this series. I really don't know how we started, at what point. But the way I like to look at it is that everyone is seeking happiness.

Full and complete. With no taint of sorrow. That that happiness is our very own basic natural nature.

Which I call the Self, with a capital S. And because it's our basic natural nature, is the reason why everyone is seeking happiness. And in the end we see that happiness with a capital H, God with a capital G, turns out to be the same thing.

The mistake we all make is that we look for this happiness in people and in things. And it is not in people or things. The happiness or the pleasure that we feel is the eliminating of the pain of the desire for something This desire is an original lack which we assumed.

Being infinite beings, we never had any lack. We assume this lack, we create a desire for it. When the desire is fulfilled, our thoughts stop.

And when our mind is still, our basic nature, the Self, shines forth. The literal things I've been saying and trying to accomplish have been trying to get you to see this yourself. Nothing should be accepted that I say, nor that anyone else says, until you can prove it out for yourself.

The uniqueness of this science, which is a science, someday you'll see it's the science of all sciences, is that this is a subjective science. We have to seek it within. We can't put it out on a table in front of us and examine it.

We can only examine it within our own mind, within our own being. Also, the intellect does not avail it to us. The intellect can get us in the right direction to find it.

And the right direction is by stilling the mind and by experiencing this truth, this knowledge. So only by experience can we get to know this. It is good in our daily life to be not the doer, be not the agent, just be the witness.

It is not I but the Father who worketh through me attitude, which several in this group already have, is the main conduct of life that we should strive for. The more we become the witness in life, the more we become non-attached to the body, the more we become our real self. So there's two things I'm suggesting.

One is the quest, who am I? And the second is, in life itself, be not the doer, be the witness. Let things happen.

Allow it to be. Because that's the way we are in the final top state. And the best behavior in life is that which is characteristic of the top state.

There are many other things which I'm sure you're aware of, of humbleness and so forth, goodness, kindness, honesty. All these things help. But the greatest aid is be not the doer, be the witness.

All right, now when the self of us presents itself to us, it's a tremendous experience. It's a very difficult one to contain. We feel as though we're going to burst because we recognize our omnipotence, omniscience and omnipresence.

But just seeing it once doesn't establish us in that state. However, once experiencing it, you'll never let go until you reestablish it. So you'll continue to try, and we should continue, to try to get back into that state.

The next time, it'll last a bit longer. Third time, still longer. Until finally, we are in it 24 hours a day.

When we attain this top state, we are not zombies, but we are all-knowing, everywhere present, everything falling perfectly into line without us. We move in the world, just like anyone else moves, but the difference is we see the world entirely different from the way everyone else sees it. We see our body as our body, and we see every other body equally as our body, every animal as we, everything.

Now that seeing everything as I, gives us that singular oneness throughout the universe, which is called God or the self. We see our own body moving through life almost like an automaton. We sort of let it go its way.

And since we are not that body, nothing that happens to that body can affect us. Even if we're crushed, disintegrated, it wouldn't mean a thing to us, because we are fully knowing that we are not that body. We know our eternal beingness.

Someone who has attained the top state is difficult to distinguish from anyone else. He'll go through the same procedures of life, whatever he was doing before, he might continue to do. But his outlook on life is entirely different.

He's completely egoless. He has no concern for his own body. He is interested more in others than he is in himself.

He is interested in all humanity. Whatever he does has absolutely no ego motivation. His body will continue to live its normal span in the eyes of those who are not fully understanding, and usually goes out the same way most bodies go out, by a so-called death in coffin.

But the one who was originally connected with that body never sees any of this death.

He sees this entire world as an illusion that was created mentally, just as we create scenes, cities, and worlds in our night dreams. And when we awaken, we realize there never was such a thing.

In the same way when we awaken from this waking state, we see that the whole thing was a dream, and never really was. That the only thing that ever was, was the absolute reality, infinite, all perfect, all knowing, all perfect. All powerful, omnipresent.

Any questions on this? You cannot be the doer of the plan, don't you do everything normally, or is it bad? No, the right way is not to plan because everything is perfect.

Let it happen. You'll be guided intuitively. Instead of planning up here, at the right moment, from moment to moment, you will do the exactly right thing.

Perfectly. There is a situation where somebody might take a position of that kind when he hasn't really felt it, and, for example, say, I'll just wait, I'll stay in bed until I'm moved. In the meantime, his money's been paid.

So, he'll have to move. If we assume that we are there, and we are not, we are soon awakened to the fact that we are not there. Bob, I'm putting out the top state map, the perfect state, where everything is in absolute harmony every moment.

Then, you never think, except this very moment. And at this very moment, you know from within just what is the right thing for you to do. So, you're guided intuitively each and every moment, and everything falls perfectly into line.

All right, now, if you're not there, of course, you have to think. You have to plan. But this is the goal to strive for, the one that I'm speaking about.

This is the top state. You're there, you don't have to plan, you can instantly materialize a palace of gold. Well, in practice, and probably in the beginning, a combination of the two, where things go very easily, sometimes you have a hump in which you plan, you plan it out, and then other things.

I suppose that would be the practice itself, yes. Use that which is available to you now. If we are in a thinking realm, of course, we have to think.

But strive for this top realm. In striving for it, we will sooner or later attain it.

[Speaker 2] (4:07:52 - 4:07:58)

Great. Would that be the difference between doing by thought or doing by knowing?

[Speaker 1] (4:08:00 - 4:08:11)

Definitely, yes. In the top state, you do by knowing. You just know from moment to

moment.

It just feels like... I know it, it's just the way it feels. There's no thinking to it, I know it.

[Speaker 2] (4:08:16 - 4:08:46)

But we... I know from my own experience, I slip back and lay out a plan. But sometimes that plan comes very easily and quickly to me, and other times I have to struggle like the devil to work it out step by step, and I don't know what's going to happen.

And other times I just lay out a plan and I know what's going to happen, but I still lay the plan out, but I know what's going to happen, I have no difficulty with it. This is what happens to me.

[Speaker 1] (4:08:48 - 4:13:52)

The word know, as you use it, is the key. You know how that word feels when you say, I know it. There's no doubt, not one iota of doubt there, and it happens.

That's the key. That's the realm of knowingness. Make that all the time.

Keep working for it until it comes. The quickness in which we attain this is determined by the intensity of the desire for it. The more we desire this top stake, the sooner it comes.

Everyone makes it eventually. I'm convinced the majority of people on earth today will probably take two million years, even more. But any one of us who are consciously seeking the way out can do it this lifetime.

The so-called grace of God is always there also. All those who have made the top grade before us, with their consciousness of perfection being radiated to us we have tremendous grace being actually pushed our way all the time. However, they have no right to impose themselves.

We have to open ourselves to it in order to receive it. We need this grace because of the state of affairs today. Man is relatively low.

We are very strongly convinced that we are a limited body and by long habit we are trying to hold on to it. So it's not easy to let go of this body. And because of that we need the grace of the great ones who in our eyes have passed on but in their eyes they're still here.

When we recognize that they're still here we can see them and talk to them the way we talk to each other. Or if we accept them partially we can talk to them in sort of a dream or a vision or see them in the way in which they're transparent you can see through them. But the way we meet with them is determined by our acceptance of them.

If any one of us believed that we could go down to a restaurant here and have a cup of coffee with Jesus the way you believe you could do it with me you had that much acceptance then you could do it. Now some of us know that he came into this room several times. He gave a sign proportionate to our degree of acceptance.

If he were to suddenly appear in the room it would be too much for most of us to accept. Therefore he doesn't. But the way he comes to us is determined by our acceptance of him.

He gave signs here. He gave signs to some people here and I don't think they even recognize that he gave a sign. But all the signs were not say like me touching you on the shoulder if I came over and touched you.

It wasn't that way. But that's only because you can't accept that that could happen with him. The point I'm trying to make now is that we should open ourselves to the help of the great masters.

Jesus wants to see each and every one of us know our perfection. He can't force it upon us. But his hand is always extended.

It's good to keep this in mind. Then we open ourselves more to the help. We have to be accepting of Jesus as being alive just as much as we are.

Capable of meeting with you the way we meet with you. Then it can happen. We have to be open to the help.

The help is always being sent to us.

[Speaker 3] (4:13:53 - 4:13:55)

Are there words to say to us, Gary?

[Speaker 1] (4:13:59 - 4:14:52)

Yes. But I can't give them to you. That's up to you.

I give you the general principle. Acceptance of him. The way he is.

Don't expect him to be not Christly because he won't be that. However, he can appear as a very humble human being in form. Being omnipresent.

At any moment he can appear to anyone and speak with them.

[Speaker 4] (4:14:56 - 4:15:00)

But he will be as Christ. It won't be in disguise. Will he be a beggar at the door?

[Speaker 1] (4:15:01 - 4:19:06)

No. I don't think so. The only disguise is the one that we put on him.

He will never disguise himself. He wants to be recognized as Christ. And when I use the word Christ, I mean the principle Christ.

That's not his name. His name is Jesus, the Christ. The man Jesus had the Christ consciousness.

We have to accept him in his consciousness, which is extreme humility, simplicity, no Hollywood glamour. Did you find humility? Yes.

The greatest humility is through surrender. Not I, but thou. It is not I, but the Father who worketh through me.

Everything I do is God's work. I am not doing it. It's surrender of the ego.

The ego being the sense of individuality. You've got to surrender yourself as an individual. And that's complete humility.

Surrender yourself as an individual. How about the other person? Does that matter?

Saying, I think you mentioned once before, the other person we recognize as ourselves and we're treated. And so we're just saying who is this other person and who am I? Why the humility when we have all power?

From where you stand now, the other person should not concern you. The only thing that should concern us is what we do. It matters not what your attitude is toward me.

You could hate me with every cell in your body. But it's of extreme importance what my attitude is toward you. Why you're hating me?

I should love you fully and completely. Then you'll understand the answer to all questions. See, when you separate and then ask what's up here, it just doesn't fit.

But when we love and only love, we are using the most formidable power in the universe. No one and no thing can harm us. We can never ever be hurt, unhappy, if we would only just love without any hate.

You can never be hurt when you love. Now this is in a sense that the love is full, complete. It's divine love.

It's just love with no, not one bit of hate in it. Turning the other cheek, giving the past a max, loving your enemy, that's the kind of love it takes. And that's the way we all are, naturally, before we distorted this thing.

When you love, you understand the other one fully. It's understanding, it's identifying with the other one, being the other one. Coming down a step, it's wanting the other one to have what the other one wants, loving the other one the way the other one is.

[Speaker 4] (4:19:09 - 4:19:10)

And who's our enemy?

[Speaker 1] (4:19:13 - 4:19:46)

In reality, we have only one enemy, that's ourself. No one can do anything to us, no one can do anything for us. Someday you'll see this better.

We, in our consciousness, determine everything that happens to us. That's just our idea of ourselves, isn't it? Right.

Which could be made better. Yes?

[Speaker 3] (4:19:47 - 4:20:13)

When you say understanding, do you mean understanding in a logical sense, of understanding the things that move them, or do you mean understanding in an acceptance of them, without question of the reasons they're doing things as good or bad, just acceptance of whatever they are in an entirety?

[Speaker 1] (4:20:13 - 4:21:44)

Yes, it's acceptance in an entirety, but the real understanding requires knowledge of what the universe and the world is. When we see someone doing wrong, we have to know that this is a God being misguided. He's looking for God in the wrong place when he's doing wrong.

Am I making sense? Yes. That's the understanding.

He's looking for happiness the way he sees it. Even a Hitler in his mind is doing right, and therefore should not be hated, but should be loved, wanting him to be what his real basic nature is. Now this doesn't mean approving of his program, it doesn't.

But whether we approve or not of his program, loving and hating are two different things than approving of a program. So we love everyone, see them as misguided beings, and forgive them for they know not what they do. They're like children, misguided.